Presented by the
Widow of Baron C. H. W.
Johns, Litt.D., D.D., Master
of St Catharine's College
Cambridge, and one
of the foremost Assyriologists
of his day, in which
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inestimable service
to the Library, in which
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BOUND BY S.T.OAKLEY, LATE HOWE.

Meditations and

Praiers, gathered out of the Sa-
cred Letters, and Vertuous Wri-
ters: Disposed in fourme of the
Alphabet of the Queene her
moste excellent Maio-
sties Name.

Whereunto are added com-
fortable Consolations (drawn
out of the Latin) to afflic-
ted Mindes.

Multæ tribulationes Iustorum, & de om-
nibus liberabit eos Dominus. Psal. 34.

¶ Imprinted at London
by William How.
An. 1571.

E *Elect by will of mightie* Ioue,
in Royall Roumth to ſitte :
L *Liuyng in Chaſte* Dianas *Lawe,*
with Sacred Sabas *witte.*
I Iuno *diſmaide with ſtately Rule,*
hath yeelded Heauenly Mace.
Z Zenobia *ſerues, wiſe* Pallas *ſues,*
fayre Venus *ſeekes her grace.*
A Apollo *with his Heauenly dome*
wantes wiſedome to define :
B *Bounde if ſhe be to* Natures *Law,*
or if ſhee be Diuine.
E *Empiring vs vnwoorthy wightes,*
whoſe gratitude may gayne :
T *That our renowmd* Elizabeth,
H *Here* Neſtors *yeeres may raine.*

To the Highe, puiſant, re-
noumed Princeſſe of al Vertue, our
moſte redoubted Soueraigne Lady
ẽlizabeth, of Englande, Fraunce, and Ire-
lande Queene: Defendour of the Chriſtian
Faithe: your Maieſties trewe and Loyall
ſeruant Iohn Conwaye, Prayeth all
thinges beſeeminge the Height
of your Royall Deſent, Im-
periall Crowne, and
dreadefull Di-
gnitie.

THe Readinge the wea-
ry *March of this lothſome*
Laborynthe, beſieged with
the horrible Hoſte of Satan our
Anciente foe: wee finde (moſte re-

garded Prince) to the blessed Soule, no waie so sure a shielde, and Fortresse, as the vnspeakeable vertue of daiely Praier: the same decking mans brickle Body with the perfectnesse of true Glory, assisting his decaied partes with sounde healthe, nourishinge his vitall Spirites with sweete confirmed hope, geuinge the furious Fend of Hell, pininge pounishmente, and moste bitter conflicte: And beinge faithfull, bumble, and feruente, is not onely to our Celestial Father, the moste sweete Oblation, and Sacrifice,

ſice, but to euery true Chriſtian, a moſte bleſſed comfortable exerciſe: wherein, as wee laie abroade our yrkſome tranſgreſſions by naturall defectes to the Almightie, requiringe the Fortreſſe of his Holy Promiſſe to defende vs from this politike, and wicked Warriour. So by often conference as it were, euen with the Deitie it ſelfe, wee are trained Souldiers to the Battayle of eche affliction.

By Prayer, Diſpaire is anoided, and the horrible ſinne of Preſumption ouerthrowen, all Impureneſſe

laide aparte, all Rancour foregotten, and rigorous Enuie dissolued to milde Loue: els shall wee wante the thinges wee praie for.

Then if Praier doothe onely enforce vs to a reformation of our misdeedes, purchasing vs a stately Mansion in the House of God, free from the heauy yoke of Sinne, and Deathe. The Holy Augustine *rightely spake these woordes:* Oratio est Animæ Sanctæ præsidium, Angelo bono Solatium, Diabolo Suppliciũ, gratum Deo Obsequium,

& Pœnitentiæ Religionis Laus tota, perfecta Gloria, Spes certa, Sanitas incorrupta. *And alſo* Caſsidorus: Oratio poſita eſt, per quam ſra Dei ſuſpenditur, Venie procuratur, Pœna refugitur, & Præmiorum Largitas impetratur: Et nullus indè reſpuitur, niſi qui in ea tepidus inuenitur. *Let vs therfore preſente the Higheſt with this Incenſe of true Prayer, diſcouering our myndes, and confeſſing our vnwoorthineſſe, with aſſured*

hope to receiue the benefite of his sweete Promisses, due to eche penitente Soule that asketh in the simplenesse of harte with teares, and stedfastnesse, reiectinge all tremblinge hope, whiche then gaineth our true perfection therein, and also confirmeth these further woordes of Augustine: Si pura, & casta sit Oratio, Cœlos penetrans, vacua non redibit. *O sweete Sentence: nay, ô more blessed trauaile, so imploied, where nothinge is founde so necessarie to the loste Childe, nothing more plea-*

sant

ſant to the afflicted man, nothinge more profitable to the weake deſpairinge minde, neither any thing ſo well beſeeming euery eſtate, arminge them with able force to encounter the wicked Serpent. Againſte whoſe malignities, as the Heauenly giftes of prudente ſkill, and Learning are ſtrined in Royal Seate of your vnſpotted Life: aſſociate with moſte lowely nature the true Victors of Regale renowne, exerciſinge eche vertue in proper kinde, that iuſtly maie procure you euerlaſtinge reward of

vnde-

vndefiled Battaile: ſo vnder Bulwarke of thoſe Angelical beauties pearſinge higheſt poincte of ſtarry Firmamente, and mounte, I ſaie, of Heauenly Humilities, vniuerſally reſoundinge all Europe, and makinge Englande ſpecially bleſſed: im imboldened to laye before your Highnes, theſe woordes of Salomon Kinge, touchinge this effect, who calked his houſholde to Praier, and commended the foree thereof. Becauſe (ſaithe he) I communicate with God of good thinges, I will haue Honour of the Elders, I wilbe

founde

founde a ready younge man in Iudgement. In conſpectu potentium admirabilis ero, & facies principū mirabuntur me. *Greate is the force of Prayer to a Prince that loueth it, greater to him that vſeth it, greateſt to him that needeth it: The comforte whereof (moſte puiſant Prince) holdeth backe my ouer feebled ſpirite, from her laſte ſteppe to that vglye Hell of deſperation, deeming there was neuer earſt infelicitie in any degree, equall to mine, whoſe foes by ſiniſter ſuggeſtions,*

ſions, haue not onely vſurped the rewarde of my ſingle intent, and true ſeruice: but Zoylus *hath ſtirred the miniſters of your heauy wrathe againſt mee, to the abandonyng of my deſired libertie, ſuppreſſion, with vtter ruine of my poore ſequell, and buried my halfe liuinge Carkas in the graue of deepe forgetfulnes, where my voice is hoarſed with cryinges, and my tongue fainted with vtteringe the griefe of my ſorowfull minde: No doubte, a iuſte ſcourge to the hidden faultes of my paſſed life, but*

to

to the very case of my committing, wherein I am wounded, maymed, wronged and lost, it needeth a true Confession, and not a false Defense in any thinge by mee thought or donne, to the preiudice of your Royall person, Crowne, State, or Dignitie: I professe before the Almighty, as innocent as the Childe vnseparate his Mothers intrayles: Teste seipso, whose wrathe I craue in iudgmēt to my thoughts, of any harme to your Highnesse, wherein amidst my sorrowes, yet I ioye, sithence my miserable matter

concerns

concerns your excellencie, and my punishment, at your Noble pleasure, continued or released, whiche in weary state, I attende powringe my pitiful plaintes before the Maiestie of the Highest, to dissolue your woorthy harte to accustomed lenitie, and to fortifie abode of these sweete woordes in your Royall breaste, rendred to a sely suiter, that your Highnesse woulde ioye with any inferior of my Friendes, in the triall of my truthe. Wherin O gracious God, what els dothe your Highnesse, but scourge the scorchyng,

ſchorchyng, Phaëton that goeth too faſte, and wantes a ſlower reigne, for whileſt you wiſhe my truthe, whiche hath no want, I waile my vnwoorthineſſe, and fall into deepe Hell of Deſperation, (Nihil enim eſt, quod tantum me terreat, nec eſt aliquid quod tantum me delectet, Quãtum huius tuæ in me bonitatis commemoratio, terret, inquam me, indignitas propria, ſed me delectat hæc tua virtus & excellentia) *beinge aſſured, my whole ſtudie,*

die, force, trauell, nor aduenture, shal euer be able to Cãcell the Recordes of your Princely thoughtes, touchinge my true Loyalty, whiche no Antecedent of passed life can accuse, nor any poisoned tongue in true touche, by present annoye.

What more woorthely beutifieth the Maiestie of Kingely rule, aduaunceth wisedome to her Higheſt steppe of glory, or can so sweetely make the chiefe Harmonie of al good gouernment, as against the wofull afflicted, to deliuer Clemencie: to eache offender, Mercie:

Mercie: to the vertuous Rewarde: and in causes doubtfull, to suspende iudgemente. Truely, these are they, whiche not onely satisfie the Heauens and Earthe with a right aspecte of Diuine Iustice, but are chiefe moouers, that the longe abandoned Virgin Astrea, *hath resigned sacred seate, to become your handmayde to highe Glory, through al Prouinces, and strēgtheneth my feeble partes amid these conflicting daies, encreasing chiefe delight, to nourishe healthe against infection of place, vbi.*

Vnda locuſque nocent & cauſa valentior iſtis:
Anxietas animi, quæ mihi ſemper adeſt.

Thus doo I ſtriue (moſte ſeemely Soueraigne) toſſed in the Sea of many troubles, bruiſed with the Ankore of griefly griefe, and meiſhed in the tumblinge toyle of froward Fortune, thirſtinge victory to the onely ende, that protected by your Vertue to wage true triall of my owynge homage, and faithfull harte, before the Imperiall Seate of your cleare, and able iudge-

Iudgement: where I doubte not, but a ſingle truthe, whoſe ende hath no beynge, and ſo Priuileged, that ſhee triumpheth of Time, and not Time of her, and will in fine aduaunce her ſelfe, and by hir Iuſtice free mee of ſuſpition, and ſo wholy diſcipher my honeſt intent, true, faithfull, feruent, and dueti-full care of your Royall Perſon, Common Weale, and happy Gouernment, as my dealinge therein equally heard, ſhall keepe weight with the trueſt, and moſte faithfull Subiect, belonginge to your State-

ly Rule, with the remainder of my life, founde by ready shewe of owynge Homage, and duetifull good will and forwardnes, woor thy your Princely Clemencies added to my chokinge calamities, by your Heauenly disposition, without the whiche, I had eftsoones perished, where yet beholde I reste, like subiecte to the daiely perill of suche ensuinge Battaile, as obedient to your further will and pleasure, whereunto I onely caste the Ankore of my well doyng, and hope of my health. Hauing gathered

without

without Penne, or Paper, this hād-
full of pietifull Praiers, that geue
my pininge ghoſte, her beſte ſolace:
Wbiche effecte, I laie before your
feete, to whiche boldneſſe (moſte
triumphant Prince) if you adde
deſired Pardon, allowinge the ripe
grayne of my good wil in the rude-
neſſe of this roughe acte, I ſhall
deeme my ſelfe thriſe happy, and
imboldened to preſente your excel-
lency, with the larger partes of my
imployed trauell whiche I truſte,
ſhall better agree your Highneſſe
farther likinge, and woulde haue

made it my rather oblation, in steede of this small peece, but that I wante apte instrumentes to publishe the same, and contagion of place, that ofte annoyeth, and deriueth my sences their dietifull office, but shall neuer enforce mee from the bounden ductie of true allegeance, as knoweth God: to whom of daiely custome your Maiestie repayreth to be eased of the yrksome burden of ordenary sinne. At whiche time, if your Highnesse vouchesafe the perusinge these fewe thinges, by mee selected, there

shall

ſhall appeare the vnfeined griefes I ſuffer. Which knowen to your Maieſtie, I haue my deſire, attendinge a better exchaunge at your Princely pleaſure, when I ſhall moſte willingly Sacrifice my Body in echo ductifull ſeruice. Deeminge my life moſte happy, when death ſhall chalenge the ſame in your quarell, for tributo of your woorthy Merites: in whoſe effectes you ſhal neuer repent, neither your Highneſſe conceiued good in thoughtes, nor committed compaſſion, in geuinge reliefe to my drenched ſtate: which

if I further finde not, Gods will be donne, your Maieſtie preſerued, your Enimies confuſed, with all Peace, Tranquilitie, and Happineſſe, whileſt you liue in this ſoyle of ſorrowe, as exile from our Heauenly Father, whoſe ioyes (through his deere Sonne) God graunte you participate after this Life, to the heyght of your deſires, and deapth of my daiely Prayers.

Your Maieſties in triple bondes of Homage,

I. Conway.

To the Reader.

I Deeme it vvil be cauſe of greate woonder to thee (gentle Reader) that I, whom neither daily experience of Learning hath inſtructed, long vſe of exerciſe hath perfected, ne yet the frequented Studye of ſacred Muſe hath authoriſed, would enterpriſe the Publication of any woorke, and hazarde the daunger of detracting tõgues: chiefly of ſo pure. & Diuine a cauſe, as effect of Prayer, which I doo not committe to open Eies, as a thinge worthye of Learned viewe: or deeming the ſtore of like matter rare to thy Age, hauinge choyſe, and abundaunce, neither yet thorovv Pride of Vaine glory moo

ued,

ued, or otherwiſe, that I would bee reputed more Religious, then Vertuous. Chiefly haue I wrought the ſame, Priuileaged through the Zealous Loue my gratious Gouerneſſe, hath in all Vertue, to approche her ſtately preſence, as the Image of my dewtiful memorie, boaſt of my true Loyaltie, and view of my deepe miſery. Conſequently being tormented with infinite troubles: Broken with the Ankor of many cares: reſtrained of Libertie: ſpurned of Fortune: forſaken of health: forgotten of Friends: couched in Caue of deep Foregetfulneſſe: My faithfull Seruice miſconſtrued: ſiniſter practiſes allowed: my true Loyaltie ther-

by

by ſuſpected, and with my renowmed Soueraigne ſiniſterly defaced. Emong theſe rigorous rages of rankours raigne: emong theſe fretting furies of fickle, blinde, and frowarde Fortune: emong theſe cruel chaunces of Worldely choking calamities: Emōg theſe ſturdy ſtriuing ſtreams of ſtubborne ſtormye ſtate: Sith I find nothing that geueth my conſuming carkas comfort, but only Prayer, being the moſt redy calme to appeaſe theſe troubleſome tempeſtes: and further findinge it the faithfull Imbaſſidour, & perfect Pathe to eche mannes eternall bliſſe, haue thought it not altogether in Vaine, & repugnaunte, to deuide with thee (gentle Reader)

To the Reader.

Reader) the excellencie, and benefite of the ſame, to be holden with thee, as a daily exerciſe of thy delights, and moſt ſure ſtaffe to all thy purpoſes: ſo ſhalt thou ſhun the ſhipwracke of all aduerſitie, and continew with increaſe, the beawtie of thy proſperitie. Make mee thy Preſidente, I beſeeche thee, ſearche the records of my paſſed Life. Credite not Fame, who wanteth truthe, and meaſure in all thinges: and when thou wilte enter Iudgement, haue reaſon for thy guide, and dewe proued Actes for thy ground: ſo ſhalt thou not erre.

Which recorded in minde, rifle the race I haue runne, I pray thee: vnfold the Table of my Actes good, or ill.

I boaſt

To the Reader.

I boaſt a life, free from deede, or pretence of any diſloyaltie againſte my renowvmed Soueraigne. I compare a Harte ſo true, and faithfull in the Weale of my Natiue Countrie, as may equal (I proteſt before the maieſty of the higheſt) the beſte, and not inferiour to the trueſt. Yet I acknowvledge I worthily beare this my exiled libertie (whoſe Fruites in parte I offer thee) for that I haue rebelled againſt the Omnipotente GOD, and my chiefe LORDE: for that I haue been negligente of his Precepts, and ſlouthfull in this vſe of Holy Prayer: Whervnto, I hope eaſie perſvvaſion ſhall ſuffiſe, ſo to incorporate thee in Loue, Felowvſhippe, and daily exerciſe,

exercise, as sharpely to take reuenge of thy sluggish body, in whatsoeuer Daye thy vngratefull Spirite shall become negligente of thy dewetie therin.

Consider, I pray thee, the paine, Passion, merites, and immense goodnesse, of a milde, louing, and mercifull Sauiour Iesus Christe, towarde thee: forgeat not, that beinge deade throughe Sinne in thy firste Father ADAM, and worthily condemned to eternall dampnacion. He, without other mocion, then his own mercy, brought thee to liue againe. If this so great mercie, cannot bring in the bondes of thy owinge dewtie, and mooue thee by daily vse of thankes geuing

geuing through harty Praier, to cancel the records of ſuch gratitude, be yet reduced, by conſidering the ſcorching paines prepared in guerdon of the vngrate, and reprobate. Accepte the troubles, wretchedneſſe, & Martirdomes of this lothſom life, as true Figure of his fauoure, and ſignes of his bleſſing: be not vnthankfull by omiſſion of Prayer toward ſo naturall and more then louiug a Father, that he hath ſtauled thee on earth, not onelie repleniſhed with manie wholeſom Hearbs, Flowers, Fruites, Waters, Trees, Plants, & manie worthie Creatures to thy behoofe and Subiection, but hath farther geuen thee a moſt comfortable and infallible

lible promise, and graunt of his holy Spirite,& deuine grace,to arm, guide and defende thee, so well, a gainst the traines of thy Aunciente foe Sathan, as also how to vse these his wonderful workes,louing kind nesse,and great mercie,so that with heartie and faithfull Praier,thou call to him for the same, yea and hathe left thee a form of Petition,by Prai- er to him for all thy necessities, and lastlie hath geuen thee, a speciall cō- maundement,to Praie,promising to heare and graunt thy request.

Wherfore it is requisite to thee & such as praie: Firste well to consider of this promisse, whereby may bee kindled in them a more Ardent de-

sire

fire Faithfullie to pray, for without this ſpeciall commaundemente enioyning vs to praie, except alſo God had promiſed hee woulde heare vs, neither thou nor anie creature, could obtaine the leaſt thinge by his praiers. And here thou maiſt ſee when we obtaine any thing the graunt is not to be attributed to our praiers, or worthineſſe, but to the vnſpeakable goodneſſe of GOD, which preuenteth our praiers with his promiſe and commaundemente, whereby hee dooth mooue vs to praie, that wee may learne he is carefull for vs, and much more ready to graunte then we to aſke or receiue. And becauſe he offreth to vs more goodnes then

either wee dare, or can in any wise desire, let that blessed bountie of GOD so kindle and confirme thee, that thou alwaies praie without doubting.

For speciallie in acceptable praier, is required: that we mistrust nothing the prouidence of the almightie, by that he chieflie promiseth that he will heare vs, and gaue a precept of praying, onely to settell and confirme our sure beliefe that he would heare vs: as in the. 21. of Mathew. and. 11. of Marke is saide: **Whatsoeuer you aske praying, beleue you shall receiue it, and it shall be geuen you.** Luke likewise. 11.

Euery one that asketh, receiueth,

ueth, he that ſeeketh, findeth, and to him that knocketh, it ſhalbe o=pened. With theſe and like, ſo well promiſes as commaundementes, thy minde is to be confirmed faithfullie to praie, aſſuring thy ſelf thou ſhalt receiue all that thou doeſt aſke. But if thou doubt of the will of God, in thy Praier, & praie raſhlie, thou cõ-mitteſt two offences. Firſt, becauſe thorowe thine owne fault, thy prai-er is of leſſe valew, and labour in vaine. For (ſaith S. Iames) If any man require ought of God, lette him aſke with Faith, not doub=tinge: For hee that doubteth, is like a Surge of the Sea, which is tolled of the winde, and ca=

 ried

ried with violence: Nether let that man thincke he shall receiue any thing of his Heauenly Father, because his hart is not sure & quiet: for Faith kepeth ỹ harte quiet, that it may receiue ỹ guift of God. The other is that thou beleuest in God as in a light and friuolous Person: deeminge him eyther not able to perfourm his promises, or that he vvill not. These plucke avvay the Glory and Name from the high God, (vvhich beleue he is not faithfull and true.) And this Sinne is so great, that of a Christian it maketh a Heathen: for God is not only denied in this Sinne, but he is vtterly thereby lost, neither is

there

there any hope of recouery, so longe as thou abidest in this infidelitie.

And if it happen to any that praieth vvithout sure trust, that he obtaine any thing, that guifte is geuen of God (being angry) to the destruction bothe of Body and Soule: that at the least somme Honour may be done to the holy Scriptures, vvhiche may be vttered from menne full of sin, distrust and contempt of God.

Furthermore they doo not Iudge right, vvhiche thincke to obteine in prayer by their ovvne vvorthinesse.

This is not to be regarded, vvhether thou be vvorthy, or vnvvorthy, that praiest: for praier consisteth not in the vvorthinesse vvhiche vvee

bring, but in the infallible truthe of Goddes promiſe. And truly, if praier be grounded, eyther vpon it ſelfe or any other, it is vayn & fruſtrate: yea thoughe it ſeeme to proceede from the Godly affectes of the Harte, and eies pouring out aboundant teares of Water, or Bloud. But let vs praie to be Iudged vvorthy and bee hearde, becauſe vvee perceiue, oure ovvne vnvvorthyneſſe, and are bolde through the only goodneſſe of God and Faith. Although thou perceiueſt thy ſelfe vnvvorthy in deſert, either to aske, or receiue any thinge of thy Celeſtiall Father, let this only be regarded, that thou ſhalt obtain it through the honour of his name,

vvhich

vvhich is true: and let not thy vnbeleeuing Faith holde his promiſe, for an vntruthe: Neyther ſhall vnvvorthyneſſe hinder thee, as alſo thy vvorthineſſe ſhall nothinge further thee. But Vnbeliefe onely ſhall damme thee, and Faithe ſhall make thee vvorthy, and ſaue thee. Diligentely therfore bevvare that thou neuer deem thy ſelf vvorthy to pray or receiue, but euen vvhen thou feeleſte thy ſelfe able bo'dely to leane to the ſure, and true promiſes of thy chiefe Creatoure: of vvhoſe mercy, thou oughteſt to bee ſo muche the more ſure, becauſe euen as hee promiſed thee vnvvorthy, and vvithout deſerte, that hee vvill denie thee nothing

thing. So likevviſe, thoughe thou be vnvvorthy, yet he vvil heare thee, that he may perfourme the promiſes he gaue thee. So that nothinge is left to thy deſerts, or vvorthineſſe but the truth, & mercie of the moſt Higheſt do chalenge all thinges to themſelues. From vvhence al promiſes flovve, as oute of a Fountaine, that this ſaying might be fulfilled: Pſalm. 25. **All the wayes of the Lorde are mercy and truthe**: for his mercy vve do ſe in his promiſes and his Truthe vvhen they are fulfilled, and kept. And likevviſe in the Pſal. 32. **Mercie and Truthe are in his way**: that is, they are mette and ſeene, ioyned togeather in any one

one vvorke or guift, vvhiche vve ob taine in our prayers. Finally vvee ought ſo to moderate our Faithe in Goddes promiſes, that vvee aſsigne no end, time, or place, to the Maieſty of the Higheſt, but leaue all to his Will, Wiſdome, and Omnipotencie, beinge ſure it ſhall be donne: Yea although ther appeare neither place, time, nor reaſon, hovv it ſhall bee brought to paſſe. It is ſure his deuine vviſdom farre better knovveth and forſeeth then vvee. Therefore beleeue GOD, and referre all to his vvill and diſpoſicion: ſo ſhall hee bring to paſſe thy demaund by Miracle, if no other vvay it may be.

As in the people Iſraell vvhiche beleeued

beleeued God vvould deliuer them from their Enemies, yet appeared there no meane hovv: Suddainely he opened the Redde Sea, and gaue them ſafe paſſage, and the Enemies all he ouervvhelmed and drovvned.

Likevviſe the holy Iudith, vvhen ſhee hearde the Citie of Bethulya had taken Counſel, and determined that vnleſſe God vvithin fiue Dayes vvould ſend them help, they vvould yeelde the Citie to the Enemie, ſhee greatelye rebuked them, ſayinge: **Who are you which thus tempt the Lord: This communication is not to prouoke mercie, but rather to ſtirre anger, and kindle wrath. Haue you ſet a time for**

the

the Mercy of the Almighty, and will you appoynt a Day in your owne Iudgement? This Faith in the holy Woman vvas ſo vvel accepted of the God of all Victorye, that vvith a maruailous meane he deliuered her, that ſhe cutte of the Head of Holifernes, and preſerued the Citie vvith bitter repulſe to his vvhole Army. Likevviſe Paule ſaith Epheſ. 3. This is the manner of God, that he will do all thinges by a farre other, and moze better way, then we can pzay him oz vnderſtand. So vve perceiue our ſelues to be far inferiour, then that vve may appoynt, or preſcribe in our prayer, time, or, place, manner, or other circumſtance.

cumſtance. Wherfore ceaſe thou not (gentle Reader) to praye, and refer all to his Diuine vvill, ſtedfaſtly beleeuing that he vvill not faile to heare and helpe thee. So ſhalt thou make his brightneſſe ſhine vppon thee, procure his tender kindeneſſe, tovvard thee: dravve his Rodde, the Lot of thy vnbeleeuing. from thee. and be as **Mounte Sion**, that can not be remooued, but ſtand faſt for euer and euer. To the ſtately top of vvhiche bleſſed Manſion, the rather ſhall thy vvillinge foote be able to aſcende, if vvith minde, and memory thou obſerue and imitate the Holy Ambroſe who teacheth thus: Sit oratio pura, ſimplex,

plex, dilucida, atque manifesta, plena grauitatis & ponderis, non affectata, elegantia, sed intermissa gratia.

For the true, and acceptable prayer consisteth not in the rablemente of vvordes, ne yet in the vehemencie of voyce, but in the stedfastnesse of thy beleife, in the beavvty of thy desires, and in the pure intentiue thoughtes of thy hart fixed on his Diuine mercies at such time as thou doost pray.

It auaileth not otherwise, thou seke him vvith long laboure of lips, thy minde distracte vvith vanities, & thy Harte in Pilgrymage vvith

Worldly

Worldly carefulnes: vvherof if thou make ſcruple through inſufficiencie of this vnlatened Writer, let the ſaying of the Sage ſatisfie thee, vvho telleth mans Prayer to be of perfect value vvhen he acknovvledgeth himſelfe to be brickle Clay, and Duſte: humblinge him ſelfe: chalenginge no vvoorthyneſſe of Vertue to himſelf: but confeſſing vvholy the good he doothe to proceede of the onely motion, and mercie of his Heauenly Maker, attributing to him only the due glorie, and praiſe. This, Iohn vvorthely confirmeth: Deus adoratur Spiritu, & Veritate: I ſay then Non in magnificis, & amploſis verbis adoratur. Whiche lette ſuffiſe thee

thee (gentle Reader) from mee, and be eased in farther trouble of my vnlearned stile: yet knowv from me, hovv hardlie I haue bin distressed in gathering the same to thy behoofe, both anoied vvith anxiety of minde by condition of place, and of taking my diet vvithout vse of any Trencher (beeinge estranged all other meanes) theron vvith leathie Pensell of Leade, to bringe to thy gratefull Hand, this small Quantitie of Spiritual Foode, vvhich I hope vvil moue thy humble Nature to allovve thee rather of this my good vvil, and trauell. In anie learned skill that I offer thee, I confes, I maie not vvel boast: Neither doo I assure thee, my selfe

not

not to haue erred. I can not challenge singularitie: Yet graunt mee (gentle Reader) thy pacient peruse, and Freendlie correction, vvhen my Faults present their number before thy learned vievve: so shalte thou free thy selfe from foule Ingratitude, and geue me equall paie of my paines: Wherin I haue not fedde thee vvith Sugred sape distilling frō PERNASSO. I hold it an vnpleasaunt discord in Heauenlie Harmonie: not because MERCVRIE bathed him in ARGOS Bloudde, do I refuse his ayde, but because I am taught by the Apostle, that Faithe is not grounded in the bevvtie of Oratours Eloquence, ne yet in Pride of

painted

wardes me vnworthy, which do heare with contrite hart, and bowed knees appeale to the height of thy mercy and louinge kindnesse, to accept my vnequall thankes for the same: humbly beseeching thy Fatherly goodnesse, that thy holy hande maie still renewe in mee thy former giftes, plentuously powred vpõ me from the Prime of my birth vnto this presente: not remembring (good Lorde) my vnworthinesse of the same, nor frailtie of my passed yeares that speaketh against mee, but alteringe the ministers of thy wrath into milde mercie. Graunt I beseech

thee, that through the assistance of thy holy Spirite, I may be ledde to correct that is amisse, and that I may now perseuer in setting, ordering, and performing, all my trauelles, counselles, and studies, as best may accord with thy blessed will, and cancell the bands of my heauy charge, wherin assist me most puisant Prince of all power, with thy prudent skil, and heauenly grace, ỳ I may be truly hable to auance Iustice, and to hate wrong, and so be found a faithfull Minister ouer thy people. In whom plant I beseeche thee, thy Heauenly

grace

grace, and feare, with obedience towards thy Minister, and kindle in me, the loue of thy holy Spirite, that I may perseuer in the truthe of thy worde, without doubt or wauering to the ende. Graunt this, oh mighty God of Hoastes, for the Merites, and Passion of thy deare Sonne, my Lorde & Sauiour, Iesus Christ, Amen.

Eccl. 4. Deliuer him that suffreth wrong, from the handes of the oppressour, and be not faint harted when thou sittest in Iudgement, decide Lawe with Equitie, and Iustice with Mercie, be fa-

uourable to the Fatherleſſe, and be in ſteade of a Husband vnto their Mother, ſo ſhalt thou be bleſſed in ſight of the Higheſt, and he ſhal loue thee, more then doth thy Father and Moother.

Eccl. 12. Day and night let the broade Gates of thy bountie be open to the Diſcrete and Vertuous. Set honour alwaies vpon the head of the Lowlie. But to the prowde and ambitious, keep thy ſelf ſecret and ſtraũge, geue not thy breade vnto him, leaſt he become mightier then thy ſelfe, nor truſte not thine

Enemie,

Enemie, at any time: for like as Iron cankreth, ſo dooth his wickedneſſe, though he humble him ſelfe greatlie, yet locke vp thy minde and beware of him, ſet him not by thee, nor on thy right hande, leaſte he turne, gette into thy place, take thy roume, and poſſeſſe thy Seate.

The posye of

Prou. 16. The cheerefull countenaunce of the Kinge is life: his louinge fauoure is as the Euening dew.

Duce Deo.

E	Encrese Knowledge.
L	Let Vertue guide.
I	In Praier perseuer.
Z	Zelously aske.
A	Acknowledge Sinne.
B	Beware of Presumption.
E	Enuie no man.
T	Tender the helpelesse.
H	Hope for Heauen.

R	Remember thy Rule.
E	Encline to Iustice.
G	Graunte gyftes by Desert.
I	In Mercy delight,
N	No Flatterers preferre.
A	Accepte the Wise.

Holy, brieſe, and comfor-table Meditations, or Praiers, diſ-ciferyng in Alphabet forme the Royal Name of our moſt Vertuous Soueraigne.

Exerciſe mercy, & ſet thy Bread and Drinke, vpon the table of the poore and hungrie: couer the Naked with thi Clothes and theſe ſhal deliuer thee from Sinne, and Death, & not ſuffer thy Soule to com in Darkeneſſe.

Zechiel the pro-phet

phet saith, When the wicked tourneth from his vngodlynesse he hath donne, he shall saue his Soule.

With thy Seruaunt Esaie ther fore I say (oh Lorde) thou art a great, and fearfull God. Thou kepest couenaunt, & mercy with them which loue thee, and keepe thy Commaundements.

And with thy Apostle Barnabie, I acknowledge I haue sinned, I haue offended, I haue bin disobedient, and gonne back, yea I haue departed from all thy pathes, and Judgements.

Lorde to thee belongeth righteousnesse and Mercy, to mee,

shame

shame and destruction for mine Iniquity.

Yet Lord enter not into iudgment with thy Seruaunt, for no fleash is righteous in thy sight: neither correct me in thy wrath, for then I shal not abide it.

Haue mercy vpon me (oh Father) from the deapth of thy mercie take pity vpon mee: forgeue (Lorde heare my Prater) and blotte out mine offences.

Let thy louing face shine ouer the woorke of thy handes, that lieth waste: Lord for thine owne sake doo it.

Encline thine eare and heare me, beholde how desolate I am

stretch

stretch out thy hande, and helpe me, Lorde, I desire to comme to thee, and my weakenesse is such as without thy helpe, I am not hable to raise my selfe vnto thee.

Therfore Lord remember thy sweete promises, tarry not ouer long, strengthen me with thy holie Spirite, heare my Prayers, & wash me in thy righteousnes.

I cast not these peticions before thee, hoping in mine owne Merites, which are none, but trusting in thy great mercy, and sweet promises. Wherefore Lorde heare mee, and forgeue mee, and I shall liue for euer.

Let

LEt Enimitie passe, which seeketh Death and Destruction and before thou Praiest, forgeue, els thou heapest vengeaunce of thy selfe.

Hyde make thy wayes knowen vnto mee, that I may walke so perfectly, that no kinde of Sinne ouercome me.

Thou leadest straight in iudgement, and geuest sight to the blinde.

Thou arte neare vnto them that call vpon thee with faithful harte: haue mercie vpon mee, heare me, and geue me a Hart to praie vnto thee.

Lay not against me my sinnes past: but for thine owne sake forget them.

I vnderstand not al mine errours, my sinnes haue taken holde on mee, and of my selfe I am not hable to retourne.

Sende me therfore thy holy helpe, to strengthen mine infirmitie.

Keepe my mouth and lippes, and let the thought of my harte be acceptable in thy sight.

Permit not the worde of Truthe to departe my brealte: suffer not Malice to dwel in my harte.

Deliuer mee from false surmises,

miſes, and accuſacions of men: rule me after thine owne will and pleaſure.

Remooue from mee vanities, and let not the foote of Pryde take holde on me, ſo ſhall I be free from the greateſt ſinne.

Stay and kepe me from euery euill way, for in thee I truſt, it is thou only that canſt helpe.

Looke vnto mee with thy mercies, and graunt me grace in thy ſight.

Amen.

In E-

IN Equitie, Loue, and Truth, gather all thy Ritches: in the handes of the Poore lay vp thy Almes, and these shal defende thy euill: fight for the against thine Enemies, better then the strength of mightie men, preserue thy fauour as the apple of an Eie, and rise with thee in the day of Iudgement, to pay thy rewarde on thy head.

IN hope of thy Mercy, and Forgeuenesse (most mightie and dreadful God) whose truthe is vnspotted, I am bold to com before thee.

My truste is good, I shalbe heard, for that ỹ hast euer bene the

the true head of all Iustice, and delighteſt in Truthe.

Denie thy ſelf thou canſt not: for thou haſt promiſed, In what time ſoeuer a Sinner doth with a broken harte, repent his wickednesse: at that inſtant thou wilt cancell the recordes of thy remembraunce: and the foulenesse of his faulte ſhall remaine no blemiſh to his Soule.

Heare mee now therfore (oh Maker of Heauen and Earthe) I acknowledge I haue ſinned, and donne vnpleaſaunt thinges in thy ſight.

I confeſſe the miſdeedes, which rebel againſt my Soule, with

with Saule, saying: I haue sinned, I haue played the Foole, and haue erred exceedingly.

And with like humble, lowley, and faithfull harte, as did King Dauid: who vnfainedly cried out his Sinne, and became thy seruaunt.

So (moste Holy) in hope of the same hire, with contrite hart I sighe and say: I haue broken thy Lawes, and not walked in thy Commaundementes.

If I should now recite, and number the mountaines of my misdeedes, which ouerwhelme my body, and that are eger, enemies to my pining Soule, the

day were to shoꝛt.

Loꝛd I neede not, thy blisfull Seate is aboue the starry Firmament, and thou sittest on high beholding what is donne amisse in the Earth belowe.

My wickednesse that I most secretly haue committed, to thy Celestiall eies, hath bene manifest.

Foꝛgeue me good Loꝛde, that my tongue may iustifie thy euer lasting Truthe, that others beholding in mee thy manifolde mercies, may likewise with mee be ashamed of their euill, and seke after thy mercy.

Woe am I, that my hart hath ben

been so long vnacquainted with the Welspringes of thy Truth, that my handes haue wrought vnrighteousnesse, and heaped sinne vpon sinne.

Turne away from the sight therof, the fulnesse of thy fury. Exchaunge the roughnesse of thy rage into meeke mildenesse, before thou correct mee, most louing Sauiour.

I am not able to abide thy heauy displeasure: if thou chastice mee with thy rodde of Iustice, I perish.

I haue not one good deede to preferre, mine offences beare number with the flowers and

blossomes of the Spring: my truthe is no whit, and with vnrighteousnesse all is defiled.

Forgeue mee, oh Heauenly King: Forget, thou that art the sweete spring of my Soule.

Geue me thy holy Spirite, that it may be with mee, and labour with mee to attaine thy blessed fauoure: for mine ignorance cannot desire that I ought, neither can my feeble force, without thine ayde, raise me to thy presence.

Thy Spirite will helpe my debility, and make right intercession for all my necessities.

Thy spirite wil make me pray

with

with such humblenesse of harte, and sorrowfull sighinges, as no tongue can tell.

That guift most pretious, will hold me vp, where steadie would fall, and guide my feeble feete in the light of thy Lawe.

Thy Spirite (I say) will purge mee from all earthly effects, and lift me vp to heauenly thinges.

Therfore conioyne mee (oh God of all mercy) to thy holy Spirite, to teache mee to treade the steady steppes of thy worthy will.

So shall I leade my Life in the true Lawe of thy louinge

kindenesse, and with a stronge and stable minde, perseuer in Prayer vnto the ende.

Graunt me therefore for thy Truthe and Gonnes sake, that I may enioy this sweete possession of thy holy Spirite, which may alwaies leade my labours after thy liking, and keepe my harte in thy feare.

Sweete Jesu make a couenaunt with me, that I neuer become enimy with thee any more, neither be found vnworthy of thy ritche mercy and bountifull benefites: but that the remainder of my life imployed in thy Seruice, may iustly moone thee

to

to forgeat the iniquitie of my tender yeares.

Continue thou God of all comfort with increase, by the assistaunce of thy grace, what I haue heare begunne.

So shall I liue to glorifie thy might and mercy for euer and euer. Amen.

ZEale, anger, carefulnesse, and sorowe, cause celetitie of olde Age, Iustice, mercie, equitie, and truthe, make glad the Holy Ghoste: and to a merie harte is geuen long life, and sweete taste.

Acharie spake from thee

(O Lorde) saying: Like as I deuised to punishe you, what time your Fathers prouoked me vnto wrath, and spared not.

Euen so am I nowe minded to do wel vnto the house of Iuda, and Hierusalem, therefore feare it not.

Now the things you shall do (saith the Lorde) are these: speake euery man the truthe to his neighbour, execute Iudgement truly and peaceably within your Portes, none of you imagine euill in his harte, and loue no false othes.

O Lorde, of my selfe I am so sinful and ignorant, that I cannot

not speake or thincke a good thought, much lesse to doo well in deede.

Assist mee therefore with thy grace, that I may doo as thou hast commaunded.

And let mee comfort my selfe with thy sweete woordes by thy Prophete, which are, That as the house of Iuda and Israell were accurst emongest the Heathen, so thou dooest promise to make them a blessing.

Am not I an Offspringe of that seede (O Lorde) to whome thou diddest promise this blessinge?

Or were not these thinges

written

written to putte mee in minde of thee, and cause mee turne from my wickednesse, and truste by thy mercy to obtaine fauoure againe.

Remember then (O Lorde) in thy Mercie. Turne mee, and I shalbe turned: saye to my Soule, I am come vnto thee, thy health and thy saluation.

A Double tongued man is to be abhorred: and he that beareth hatred, can neither praie rightly nor speake truelie, of whome beware, for the malicious and double tongued, hath ouerthrowen Highe Palaices, & laide waste stronge Cities, who so harkeneth to them shall neuer finde reste, nor dwell in safetie, neare the Prince they are more perilous then a Fistula in the breste to the healthe of Man.

Wenge not thy cause on me thou God of all iustice: for=

forgeue mee my contemptes of thy Commaundements, and omission of Prayer.

If thou geue me equall pay of my Merites, I perish.

Forgette my vnkindenesse I beseeche thee, and clothe mee with comfort of thy compassion.

Purifie my Soule and Body, wash away my wickednesse with the bloude breakinge from the woundes of my Sauioure Christe, and I shall no more be vnkinde.

Geue me wisedome to knowe all thy preceptes and pleasure: graunt thy mercy euer to keepe me, and thy grace to guide me.

It yxketh mee, that euer I did forsake so sweete a Lorde & Sauioure: my sorrow walketh mee, and my sighes ouerwhelme my harte.

Haue mee in remembraunce therfore, for I tremble & quake: were not thy mercie knowen, I should vtterlie despaire.

Turne away the stroke of thy vengeaunce from mee: bringe my minde out of trouble into rest.

Fetch now againe (thou most pretious Prince of all power) that which thy puissaunt mighte hath shapen.

Restoare (Sonne of the Fa-

ther

thee Almightie (that which thou hast so well guided, and bought with thy terrible torments.

Take againe into the Sacred seat of thy blessed custody (Lord God Holy Ghoste) my Body and Soule, that haue wandred.

Thou haste pitifully preserued them long from the violence and vtter destruction of the wicked Serpente, and throwes of worldly chaunce.

Moste mighty God, sith thou haste aduaunced thy Glory by such compassion, continue in me hartie Prayer: put about mee the girdle of thy grace, and linke my loue in the lore of thy lawes,

and

and my hart shalbe thankfull.

Day and nighte will I say, blessed is the Lorde. And will praise thy Name, and magnifie thy mercie for euer and euer.

B E ashamed of sinnes and vnrighteousnesse: be ashamed to turne thy face away from thy friende in his neede: be ashamed to obbrede thy friende with thy guiftes: be ashamed to take, and not to geue: but be not ashamed of the truthe of God, and his Couenaunte: but do thy best to fulfil it, and thou shalt liue

E my comforter in al cō-

selles

felles and daungers (oh God) make cleare my vnderstanding, and heape my forte with newe effects, and Spiritual motions.

Renew my Body and Spirite, that all sinne flie from mee, and graunt that I liue to righteousnesse.

Power vpon mee the Spirite of thy grace: loade me with the Trewe knowledge of thy woorde.

Holde my hatte alwaies in thy feare, builde a true faith and hope of thy promises and mercy in the Bowels of my breast.

The heauenly Father of our Lorde Jesu Christe, hath promised

mised it vnto mee, for his Sons sake I seeke it: & for that thou maist ouercome when thou arte Judged, denie me not.

Though there belong nothing to mee but confusion and shame, yet (Lorde) correcte mee not in thy dreadfull displeasure, but with the louing fauoure of thy face, looke vpon my festured woundes. Heale them (good Lorde) from the bottome lette them be healed.

Mingle thy mercy and precepts, and sowe the seede of them so deepe in my Harte, that no burninge blastes of persecution make asshes therof: neither

any thorny cares of this life doo choke it: but that it may bringe foorth, as thou hast appoynted like good ground, thirtie fyre, and an hundred folde.

The fruites of my harueſt Lord, shalbe the flowers of thy glory: My tongue shal alwaies speake of thy maruaylous workes, and my hart shall keepe thy Lawes.

I wil not deny thee (my God) for the power of any wicked, but will seeke thy grace, hope of thy mercie, and say: The mightie God of Israell is to be loued, feared, and obeyed, world without ende. Amen.

Euil

EVill seedes see thou sow not in the Furrowes of vnrighteousnesse, so shalt thou not reape thee seuenfolde labour: sue not vnto man for any Lord ship, neither vnto the Kynge for the Seate of Honour.

Stablish my harte (oh Heauenly Father) in league and loue with thy lawes: print thy Precepts in the bowels of my breast, & sequestre my minde from all thoughtes, studies, and laboures, that may drawe mee from thee.

My Soule consumeth in care to be with thee, and my bodilie eyes tremble to beholde thee:

onely because thou hatest sinne, and abhorrest iniquitie.

Alas there is nothing in mee but vnrighteousnesse, & the examples be dreadfull, which declare how greeuously thou hast punished sinne.

Thou diddest drowne the worlde for sinne: Thou diddest sende fire vpon Sodome and Gomorrha: Thou diddest cast forth Adam and his Offspringe out of Paradice for sinne: Thou diddest greeuously punish thy seruaunte Dauid notwithstandinge his hartie repentaunce: yea thou persecutedst Salomon in himself and his Posterity, with many

many other to our example, and all for shamefull sinne.

Lorde sith these examples are true, and mine iniquity equall with theirs: what should becom of my Soule, if I had not a mediatour, Christe, whose bloudy Passion then appeased thy wrath, when nothing els could.

By his Death I am once redeemed, (oh God) therefore let mee now not be consumed, bearing thy Image: but graunt the paines of his pitiefull Passion may put out all mine offences.

With my voyce I will spread thy mercie ouer all Nations: my Life shall glorifie thy name,

and all that thou geuest mee, I will acknowledge to be thine, with euerlasting praise. Amen.

THe greater thou art, the more humble thy selfe in all thinges, and thou shalt finde fauour in the sight of God: for greate power belongeth onely vnto God, and he is honoured of the lowly.

Vrne away thy face frō mine vnrighteousnesse: Loyde no Creature is cleare in thy sighte.

If thou shouldest call thine Angelles to the Barre, they might not abide the Sentence

of

of thy iuſt Iudgement.

I come vnto thee for ſuccour. Lorde vnder the wynges of thy mercy receiue me.

Thou delightest not in any Sacrifice or burnt Oblacyons: but thy accuſtomed condition hath been euer to accepte a ſorrowful ſpirite, & a broken harte.

Lorde, if thy lounge kindenesse be ſuche: I heare preſente thee with a heauy hart, a broken body, a marryed minde, and a ſighing ſoule.

These all appeale to thee (O Lorde) for thy mercye, and crie out with the Prodigall Sonne, ſaying: I haue ſinned againſte

Heauen, and before thee: washe me therfore with thy ritche mercie, not that any good in me doth deserue it, but because thou arte God of all mercy, and it declareth thy mightinesse to forgeue.

Thou diddest shew compassion vpon the woman of Canaan, for her great Faithe, and from the beginning thou hast not reiected the effectuall prayers of a single hart.

Lorde I geue glory to thy name with the highest: thy mercy stretcheth aboue the Firmamentes: the sure hope and truste I haue in thy vnspeakeable truthe and compassion, is equall with the

strong

stronge Faithe of the Cananite woman.

I confesse my sinnes manifolde: But Lorde I know thy mercy, and sauinge healthe are infinite:

Lorde sith thou arte of power to forgeue aboue that I can offende: for thy names sake, release my sorrowe: cutte the sacke of my sinnes, & make mee strong in thee.

So shall I liue, and all my thoughtes acknowledge thy praise. Amen.

Happy

HAppy is the man that hath not fallen with the Worde of his mouthe, and is not pricked with the conscience of sinne, that hath no heauinesse in his minde, and is not fallen from his Hope.

Ow mightie thou arte (oh God of Hostes) in thy excellynge power: by Creatynge this Worlde of nothynge, wee are taught to know.

Thou doest gouerne the same, and puttest down with thy hand the prowde and traiterous Tiraunt therof.

Thou destroyest theyr deuises, and keepest the raging Sea within

within her boundes.

These and suche like declare thy power ouer all.

The plenty of thy bountifull hand, geueth not only of things, but also of euery kind of things shewe forth thy louinge kindenesse.

Thou doest multiply yearely & daily these kindes: How many seedes (good Lorde) doest ỹ encrease of one seede, Lorde what manifolde Springes cometh therof.

These cannot, but keepe vs mindefull of thy exceeding Riches and Mercy.

Lord, if to thy enemies (as to the

the greatest number of the world which loue thee not) thy condition be to deale thus bountifully, what shall I deeme resteth with thee for thy freendes.

Truly such blissfull ioyes and rest, as maketh me only desire of thee to be desolued from this earthly and vncleane body when thy pleasure is.

I am the fresh Image of thy selfe, & the worke of thine owne handes, take mee therfore vnto thee, burnish me a new, free my Soule from the poisoned prison of sinne, that it may geue equall thankes vnto so sweete a Lorde and guide.

Whilest I abide in this wretched body of Sinne, I cannot see thee (oh Lorde) yea it is a heauy habitacion, and depresseth downe sore my Spirite from the familiaritie whiche it els should haue with thee my louing Father.

Lorde this world and life, is a doungeon of Darkenesse, a Mountaine of miserable Martirdomes, a lewde labozenth of of lothesome Lustes, a cankred course of chokinge Calamities: being voyde of all vertues to gaine eternall Life.

Make me therfore stronge to walke vpright in this wretched wilder-

wilderneſſe, and Arme mee with the guift of thy grace, againſt ỹ power of Sathan my Ghoſtly enimy.

Here is nothing where I am Lorde, but daily aſſaultes of Temptations, troubles, torments, carefull calamities, contencion for thy woorde, horrible hatred, and worldly ambition: againſt which Lorde perfect me in knowledge and ſtrong faith, and with thy righte hande beat downe mine enimies, that thou maiſt be knowen to be my God & Shielde.

Refuſe

REfuſe not the Prayer of one that is in trouble: turne not awaye thy face from the needy: deſpiſe not the ſely ſewter: nor grieue the harte of the helpeleſſe: for if hee complaine in the bitterneſſe of his ſoule, his prayer ſhalbe hearde, euen he that made him ſhall heare him.

EGarde in mee (oh God) the Image of thy ſelfe, thoughe I looked

looked backe from thy Lawes, chastice me to amendment: but suffer not the worke of thy hands to perishe.

Thou hast created my harte, and geuen me a will to order the same: so Lorde I most meekely yelde the same againe into thy handes.

I pray thee by thy holy Spirite, so direct my waies, counseis and woorkes, that they may be of chicke regard with thee, good God the geuer of all mercy, suffer not my Soule to perishe through infirmity of my Flesh.

For thy Sonnes sake, and thine owne glory, set both nowe

and

and euer his death and Passion betweene thy iuste iudgemente and the perill of my Soule.

I thirste after thee, my God, and sith thou seest my hartie desire is to serue thee, and liue in thy rule, and to dye in thy Faith and fauoure; allowe of me, and with thy mighty hand assist me.

Graunte that the Celestiall kingdome of thy grace and mercie euer occupie my harte, and worthely purchase me the sweet participation of thy glorious Throne and Mateltie.

Deliuer me Lord through thy grace: for in al my proper works & diuises can be founde no sure

shielde of defence for mee.

Cast not away my sorowfull soule: Remember the pitifull Passion of thy deare Sonne, and suffer it not to perish.

Guide my feete in the shining light of thy Verity: carry mee aloft from the snares of the vngodly: and from the traitorous trappes of the malitious saue mee.

Suffer not thou (oh Prince of al power, who rulest the heauens and earthe) that any cankred, or malitious stomacke rebell, or increase against me.

Pardon my cursed crimes: release my dyrefull debtes: geue

mee

mee againe thy grace: wrappe vp my woefull woundes that fester in my feeble fleash: graffe mee a new with the garnishinge of thy grace: so shall thy glorie growe, and my gained gladnesse heale my groning griefes.

Al I deserue the fulnesse of thy furie to fall vpon mee, yet as a louing Sauiour, rule ouer the roughnesse of thy rage, and let thy most meke mercy measure my paine, as thou hast donne vnto numbers.

Graunt most gratious God of all victory, that I maie euer haue thy power, & right hand to be my resident Rocke of refuge.

Geue gratious eare to my requests: be thou my stay in euery stormе and peril, for all mannes staies are vnsteady.

Weate downe therfore mine enimies with thine owne hande and Swoorde, which arte mine only aide and Protectour: geue mee thy grace, and I shall neuer cease to geue thee glorye: bothe with my tounge and harte shall I ioyfully singe: Dominus illuminatio mea, & salus mea, quem timebo? Dominus Protector Vitæ meæ, à quo trepidabo. Amen.

Encline

E Ncline thy harte to mercie: delight thy thoughts in equitie and Iuſtice: then ſhall thy light breake forth as the morning ſpringe, and thy healthe floriſhe: thy righteouſneſſe ſhall preſerue thee, and the glorie of the Lorde ſhall imbrace thee.

Enriche me (oh God) with thy grace: illuminate my minde with thy vnderſtanding: be vnto mee a ſure ſaluacion, & whom ſhould I feare?

Truly neither wil I feare anie enimy bodily or ghoſtly, thou being the ſtrength of my life.

Though innumerable hoſtes

do rise against mee, my Spirite shal trust in thee, and in my hart will I neuer be afraide.

Arme mee with thy strength of warre (oh God) and teache my handes to wage battaile.

And I shall lay flat the enemies of thy Truthe, and ioyfully resiste all those that rise against me.

My life shall euer declare thy sauinge healthe, & my soule shall not cease to sing thy praise.

Thou hast deliuered me from the chaines of Hel: and when I haue bene wrapped in the daungers of Death, thou hast cleared my pathes of all stumblinge

blocks

blocks, and made thy ritch mercie my candle.

Lorde, if I haue beene vnthankful, a broken minde shalbe thy Sacrifice: my harte shall euer dwell in the place of thanks geuing, & Spirite still mourne for her vnkindenesse.

Saue mee, Lorde I beseeche thee, in the daie of my distresse, for thou arte the horne of my healthe, the shielde of my glory, and bearest vp mine infirmitie.

Let them be consumed in their diuises, that shall worke against me, and faile of their force in the houre of their pretence.

Poure vpon them the Vyall

of thy wrathe, let them sinke by them selues, and saue thy Seruauntes that trust in thy mercy.

I will honour thee for my saiuiour, and praise thee for a God aboue all Gods. Amen.

GOd is gratious and mercifull, he forgeueth sinnes in time of trouble, and is a defender of them that seeke him with hartie praier, and wholie put their truste in his mercie and truthe.

Wyde my feete (oh Lord) in the waies of peace, and keepe my handes cleane from innocent bloude.

Lord

Lorde geue mee grace to perfourm the trauailes of this Pilgrimage before thee with pure minde & cleare conscience, that when thou shalt shewe thy selfe towardes euery creature to their deedes, I may be ritche in thy mercie, and not dreadde thy presence.

Whilest I treade this wearie laborinthe, leaue mee not Lorde to my selfe, but graunte mee thy continuall grace for my staffe,

I am not of might (Lorde) in my selfe to do any thinge that is good: my rightuousnesse and glory stand in thy hande.

Therfore

Therfore (oh Lorde) I appeale to thy mercy, and pray thy grace, that I may in minde be made strong with thy holy Armoure, whiche I desire maye be thy rightuousnesse for my Brest plate: firme faithe for my Targette: hope of mercy for my Helmet, and true knowledge of thy woorde for my Banner: so that I may stand here stronge & persite againste thine enemies, and in a newe life participate thy ioyes.

I will blowe thy wonderous name throughe thy people, and will praise thee emongest all the faithfull.

My prayses shall haue beinge vnto the farthest part of thy cō-gregation, and my vowes will I perfourme in the sight of all that feare thee.

I wil endeuour that the ends of the worlde shall remember themselues, and will do my best to turne them vnto thee.

Geue mee therfore ioyfulnesse of harte, rest of conscience, continuall comforte in thy worde and trueth, and that I may with a thankfull minde, aduaunce thy name for euer.

In

IN the feare of God who so liueth, shall gather his Fruites in a pleasaunt Garden of blessing. It geueth the true Honoure, Glory, Triumphe, and ioyfull Crowne.

IN the multitude of all my sorowes that euer I haue had in my harte: Thy comforts (oh Lorde) haue euer refreshed mee.

Such is thy louing kindnesse and aboue all thy mercie: that if I should stray farther in my vnthankefulnesse, mine owne thoughts would accuse me.

Therfore I do comme vnto thee to be taught thy Testimonies, that I maye make thy lawes

lawes my delight.

Truely hopinge of thy grace for my assistaunce, I doo meane to make thy commaundementes an Alley of my pleasures to walke in, and the Truthe of thy woordes will I weare on, as an Armour against mine enimues.

Guide my fleashly eies (oh Lorde) least they beholde vanities, and my hart in thy righteousnesse.

Plucke my feete into the pathes of thy preceptes when they woulde wander: print the remembraunce of thy goodnesse alwaies in the table of my hart, and let my power faile to offend thee

thee.

Heape my handes with sure hope of my Saluacion, satisfie my faithe in the forgeuenesse of my sinnes, that my fraile fleashe wauer not in thy mercie.

Temper my tongue (oh Lord) that it alwaies teache thy testimonies, lock vp my lippes, that out of my mouth do not proceede neither blasphemy of thy name, Hazerde to my soule, nor hinderaunce to any Creature.

Bowe downe thine eares (oh Lorde) and strengthen mee in these requestes. For beholde, I bowe the knees of a contrite hart, and with assured minde do

hope

hope them for thy truthes sake, whiche I will euerlastingly praise.

NO glorye exceedeth the bewty of a chast life, the memoriall is immortall, it is Crowned in all triumphe with God, and Honoured of al rightuous: for it winneth the reward of vndefiled battaile.

NO fleash is rightuous in thy sighte (oh Lorde) whosoeuer thinke they are cleane, and haue not sinned, they deceiue themselues.

Therefore I confesse (oh Lorde

Lorde) I haue not committed one sin, but rather infinite sins: and acknowledge if thou shouldest observe mine iniquities, I were not hable to abide it.

Enter not therfore into iudgemente with thy Seruaunte (oh Heauenly Father) for no fleashe is rightuous in thy sighte: let the penitue harte, from whence my praiers commes, pearse thy Celestiall Throne.

Bow down thy mercie Lord, and wash mee with the bloud of my Sauioure Christe: cloathe mee with his humilitie, and reuiue mee with his Resurrection.

Re=

Remember Lorde thou haste spoken by the mouthe of thy seruaunt Esaye, That if my sinnes be as redde as Scarlette, they shalbe made as white as snowe.

And furthermore thou delightest not in the deathe of any sinner, but that he rather liue, and be conuerted.

Lord, thy woordes neuer failed, and thy compassions haue no end: by vertu of the one, and substance of the other, purify me from all mine iniquitie.

I neede not to tel thee (Lord) if time wouldе not faile mee, the large examples of thy manifold mercies, besides thi compassions

shewed on thy Seruaunte Mary Magdeleyn, Peter, and Paule, with whom, Lorde, let me be so cleansed, purified, and receiued, as I may with them be Coheyres of thy euerlasting ioyes.

Amen.

***

As

AS the barraine and vnthanckefull ſoyle, whiche after good vſe & diligence of the Tiller geueth forth Darnell for good ſeede, ſo euer dooth the fainte harted, and vngratefull freend in the Harueſte of thy neceſſitie. But if thou wouldeſt chooſe him by vertue of the Grape, and ſuffer him to be olde, as thou doſt, thy wine, then ſhouldeſt thou drink him with pleaſure

AT midnight my tonge and lippes ſhall ſinge praiſe of thy holy name, and my Spirite

shall glorifie thee, sittinge aboue the highest Cherubins.

Awake (Lorde) awake, denie mee not for thy names sake, though otherwise vnworthy of the porcion in thy ritche guiftes to the worlde.

Lorde, thou hast so loued the world, that thou madest thy dere beloued sonne to clime the steps of death, who bare the Image of thy substaunce, and brightnes of thy glory to purge our mortalitie and sinne.

I beseeche thee therfore, as thou haste so vouchsaued, & also saide by the mouthe of thy Seruaunte, that thou haste geuen him

him to that moſt dreadfull death of the Croſſe to put away al ſin, and to ſatiſfie thy iuſtice.

Lorde and mercifull Father, let me now for al be ſo deliuered and cleerely purged by this pitifull paſſion of thy deere ſonne my Sauiour, that I may ſay, and ſinge with the bleſſed Cherubins, and Seraphins, Apoſtles, Saincles, and Virgins: Holy, Holy, Holy, Lorde God on highe, all Honour, Power, Dominion, and Glory be dewe to thee for euer and euer. Amen.

¶ The Verſicle.

The posye of

FOr thy deare Sonnes sake (O Lorde) heare and receiue my Prayers.

The Answere.

AND in thy truthe and mercy pardon mine offences, and graunt mee thy grace.

¶ The Collecte.

O Lorde Jesus Christ, sonne of the pure Virgin Marie, thou, thou art not only the sweet spouse of my soule healthe, but with God the Father a moste meke Mediatour, full of Mercie & Truthe, wash away my sinnes with the most precious bloud of thy holy passion: make me ritch

in

in thy mercy, and my Faithe so strong in thee, that assisted with thy grace, and holy Spirite to all duty, and workes in this life towardes thee, I may enioy afterwards the glory of thy blessed kingdom, with thy holy saincts, and Virgins in euerlasting honoure and triumphe. Amen.

¶ The Prayer.

O Lord Jesus Christ, whiche hast redeemed all mankinde from sinne, Death, & Hell: thou which hast saide: I am the way, truthe, and life. A way in Doctrine, Commaundementes, and examples: Truth in promises:

Life in rewarde. I pray thee, by thine inestamable loue, wherwith thou hast vouchsaked wholie to bestowe thy selfe for our securitie, that thou wilt not suffer mee euer to stray from thee, bicause thou art the way, nor at any time to distruste thy promises, which art Truthe, and performest what so euer thou promisest: neither let me rest in any other thing, because thou arte eternal life: without the whiche, there is nothinge that ought to be desired, neither in heauen, nor in Earthe. By thee we learne the sure and expediente passage vnto true healthe, that wee wander

der no longer in the Labyrinthe of this world. Thou haste exactly taught what to beleeue, and what to doo, what to hope for, and in whome wee ought to rest.

By thee wee learne, how wee were of that first Adam vnfortunately borne: By thee wee are assured ther is no hope of helth, but through Faith in thee: that thou arte the onely brightnesse which geuest lighte to all men trauailing the darke Deserts of this worlde, where is nothinge but a profound dimnes, wherby we can neither see our calamity, nor from whence wee oughte to seeke remedy of our euil. Thou

diddest vouchsafe to descende into the Earthe, & disdainedst not to take our nature vppon thee, that by thy doctrine thou mightest shake of the dimnesse of our ignorraunce: by thy commaundements mightest directe our feete in the way of Truthe & Peace.

By the exãples of thy life thou hast shewed vs the way to immortalitie: and by thy steppes hast restoared to vs a plaine, easie, and profitable way, out of an vneuen and roughe way. So thou arte made vnto vs a waye which knoweth no errour: in the whiche, leaste wee should be wearie, thou haste vouchsafed to vpholde

vpholde vs in thy benignitie with greate and sure promises: for who can be weary, accoumpting him selfe ready through thy steppes, to enter thy Heauenly Heritage. Therfore whilest we be in this iorney thou wouldest be a sure hope vnto vs, to be in steede of a staffe vnto vs wherewith we are susteined. Neither was thy goodnesse content with this, but knowing the weakenes of our fleash, in the meane while with the comfort of thy Spirite doost so refreashe our strengthe, whereby wee runne cheerefully. And as thou being made vnto vs a way, doost driue away al errour.

rour. So being made Truthe, dooſt take away all diſtruſt.

Finally beinge made life vnto vs, dooſte reuiue the dead in ſin, to liue by thy Spirite, releeuing all thinges, vntill in the reſurrection, al moztalitie vtterly abolished, we may alwaies liue with thee, and in thee, when Chriſte ſhall be to vs, all in all. For eternall life is, to knowe the Father, the Sonne, and the holy Ghoſte to be one true God, whō now thzough Faith wee beholde only in a Glaſſe and Ridell: and then ſeeing moze feloly the glozy of the Lozde, wee ſhalbe tranſfozmed into the ſame Image.

Ther=

Therfore I beseeche thee, most mercifull Sauioure, that thou wouldest nourishe Faithe in thy Seruaunte, that I may neuer wauer in thy heauenly doctrine. Encrease obedience, that I neuer turne from thy Preceptes. Fortifie constancie, that entring into thy steppes, it be not pulled backe, nor through the terroure, or intisements of Sathan ouerthrowne, but maie perseuer in thee, which art the true way vnto death. Builde my sure trust that accustomed with thy promises, I neuer waxe old in the exercise of Vertue: but forgetting those thinges which are paste, I

may

may continually strive to come to perfiter. Accept my contrite hart, the woonted sacrifice of thy delight, and the oblation of these my peticions, grauntinge the summe of my requests. Blotte out all mine offences for thine owne sake, & increase thy grace in mee, that I may in all things carrie vpright sway, and equall iudgement: gouerning thy people in the light of thy worde, and feare of thy Lawes. And daily more and more die to my selfe, and liue and be lead by thy Spirite, fearinge nothinge but thee, then the which nothinge is greater or mightier: louing nothing

thing beside thee, thē whom, no=
thing is more to be beloued: glo=
rienge in nothinge but in thee,
which art the glory of al saincts
requiring nothinge beside thee,
which arte the best: desiring no=
thing but thee, which art the
full, and perfite felici=
tie with the Father
and the holy
Ghoste
aboue the starrie Fir=
mamente: to whom
be praise both
now & euer.
Amen.

¶A dif

¶A discrete, and wise woman is an high porcion: she honoreth GOD, and bewtifieth the worlde: vpon her right hande standeth loye and Peace, and vpon her left hand, Ritches and Honour: her Body is the sweete tree of longe life to him that laieth hold on her, & blessed is he that kepeth her fast.

Euerie

EVerye one, that saithe, Lorde, Lorde, shal not enter the kingdom of heauen. Therefore confirme my Faithe stronge in thee, O Heauenly Father, and in my Sauiour Christe: quiet my minde with sure hope of his promises, and thy Saluacion. Destroye in mee, the kingdom of Sinne, the power of Sathan, the desires of the worlde, and the delightes of the Flesshe. Guide my feete in the pathes of thy preceptes: bringe the conflictinge daies of mine enemies to ende.

Make mee, that am weake in my selfe, strong in thee, to conquere the force of theire Armes.

So shall my lippes poure out continuall praise vnto thee, O god of my Saluacion, and magnifie thy Maiesty, worlde without ende. Amen.

L

LOoke not extremely what is donne amisse in mee, for no fleash is righteous in thy sight. I offer vp my selfe wholy with all my vnsauery, and corrupt abuses, both in wil and woorkes vnto the flowinge fountaine of

thy mercy, to be chasticed, poulished, and washed, and made cleane euen at thine owne will and pleasure. Wherfore impute not the frailty of my tender yeeres vnto my charge, but that thou maist ouercome when thou art iudged. Forgeue me, receiue me, and so arme me with thy holie Spirite, that I may treade the rest of my daies with an vpright s'way, a cleare conscience, and a single harte, to thy Glory, and profite of my Soule.

Amen.

I

I Liue (O God) in a most wretched Vale of miserie, where cõtinually thy creatures are strained with slime, assayled with affliction, tossed with troubles, choked with cares, infected with ambition, vexed with temptacions, blinded with errours, ouercomme with vanities of the world, and miseraly wrapped in all vntruthe, and wretchednesse, wherfore (O Lord) arise, stretch out thy hand, helpe, and comfort mee. Asswage my sorrowe, assist me with thy Holy Spirite, that mine owne substance ouercome

come mee not: this glitteringe vaine world of infinite sorowes, and fewe felicities deceiue mee not: that Sathan supplant mee not: but geue me inuincible power, to encounter them: patience in suffering them: and in thy woorde, constancie in perseuering to the ende. Amen.

Z

ZEale, anger, hatred, and frō respecte of any persones in Iudgemente, Lorde make mee free. Arme mee with the patience of my sauiour Christ: geue me the Breastplate of his righteousnesse, and the helmet of his equitie.

equitie. Make mee to exercise his Mercy, Truthe, Meekenesse, Faithfulnesse, Temperance, and Humility. Cast out of my harte, all that may offende thee, and displeasite my Soule.

Let all worldly things be vile vnto mee: for thy sake let me reioyce in nothinge without thee, nor loue nothing, but to thy glorie. So shall my harte keepe thy lawes, and my mouthe for euer and euer speake thy praise. Amen.

A

Accepte mee (Lorde in the nũber of thy elect: behold

in

in mee the Image of thy selfe, & the worke of thine owne hands: remember thou haste geuen thy deare Sonne to the bitter Passion of the Crosse for my redemption. Let me not be rewarded therfore accordinge to the deepe sea of my sinnes, for then I perishe. But for thy Truthe, Mercie, and deere Sonnes sake, correcte mee, strengthen mee, and imbrace mee: yea, linke mee so surely to the loue of thy Lawes, that I neuer leaue thee: and in the daie of my trouble, & houre of deathe, Lorde deliuer mee: so shall I liue, and glorifie thee, through all worldes. Amen.

B

BEholde my infirmities (O Lord) and consider my frailnesse, best knowen vnto thee. So oft as I shall fall, make me lift vp my hart again vntd thee, seeke thee, feare thee, and loue thee, and euer to be soary with so stedfast a purpose of amendement, that my earnest desire may rightly stirre vp thy mercie, and procure mee the assistaunce of thy grace to conioyne mee to all Heauenly thinges, & to destroye all earthly affections and temptacions, that daily plucke mee backe, and rebell, not sufferinge my

my soule to liue in rest. Against which, builde thy feare in my brest: true knowledge of thy woorde in my harte: fortifie my faith with sure hope of thy Heauenly blisse: & enter the shininge light of thy woorde so deepe in my minde, that all my studies & thoughts, onely occupied therin, my other partes may euer want power to offend the, & my tongue and lippes euer be singinge thy laude and glory, Amen.

E

EFritche my Soule with the continual felowshippe of thy thy Holy Spirite, whose deuine huma-

humanitie may so temper my grosse substance with trewe condition, that alwaies I may seem low in mine owne sight, and neither pride nor selfloue ouertake, or at any time allure me to exercise the vnseemely pleasantnesse of nature, but euer preferringe a pure and chaste life, may winne the victory of al vncleanesse, and glorifie thee, which art the heade and Patrone of al mercy, truth, and singlenesse, whose triumphe my tongue shall neuer cease to aduaunce. Therefore most louing Sauiour, leaue mee not to my selfe, but stande alwaies by mee, and with thy stronge hande

make

make my waies sound and perfit and confound mine enimies in their deuises, Amen.

T

THou hast saide (most sweete redemer Christe) that the Mountaines shall remooue, and the Hilles shall fall downe, but thy louinge kindenesse, woorde, mercy, and truthe shal not moue: & also, that the band of thy peace shall not faile vs. Dere Father I beseeche thee for thine owne Truthe, and mercies sake, remember this thy Promise and Couenaunt, graue it so deepe in the

the inwarde partes of my harte, that I may neuer forgeate, neyther fall from thee, but euer acknowledge thee mine only God and Sauiour: Loue thee with all my harte, and thy people for thy sake: exercising iustice, mercie, and Truthe to all thy Creatures, and neuer suffering me to doo, that may mooue thy wrath, but more and more assisted with thy grace, may encrease thy loue and likinge, and finally obtaine thy ioyes euerlasting. Amen.

H

HEare these my Prayers, (sweet Lord Jesu) and for thy

thy exceedinge Loue, whiche brought thee from the Sacred seate of thy Fathers breast into the wombe of the blessed virgin, to banish Death and Sinne, to redeeme mans nature, whereby in thy astere Passion, as thou haste restoared mee, and with so blessed a Shielde defended mine eternall deathe: by the self same Loue call mee, that haue wandred, home againe to thy Folde: renewe me with thy Spirite: cõfirme mee with stronge faithe: nourish in me such thi abundant loue: garnish mee with thy plentifull grace: lade mee with infallible hope of thy mercie: finally

nally restore all partes in mee which are decaied, and quicken in mee, what so is dead, & should liue, that my spirite set at libertie from Terrestriall thinges, thou maist euer dwell in mee.

And my Soule and body assisted with thy riche guifte of all these, may fully, purely, safely, and strongly settle them in thee.

To whom be praise both nowe and euer. Amen.

R

REnder mee thy grace (O Lorde) that from this day, I neuer becomme enimies with thee againe, but that I only rest in

in thee. Guide me with the clere light of thy woorde thorowe the dark desertes of this wretched worlde, where no misery, nor trouble lacketh: wher euery place is ful of snares of mortal enimies: yea, wheron trouble, and temptations ouerpassed, and other ensueth, and the first enduringe, a newe battaile suddainely assayleth, wherby I neuer haue peace and wante wherwith to war. wherfore w̄ contrite hart I crie, Lorde, Lorde, assist me with the power of thy holy Spirite: and as thou hast cōmaunded I come vnto thee, prayinge the guifte of all these my requests, and specially

ally Lord, I require the swoord of my Sauiour Christ, true and firm faith, that established in thy Truthe, holding that for my defence, may be safely armed against all mine enimies, & strong to cut downe the thornes which shal spring in my way of passage vnto thee, in whom sweete sauiour, aboue all honour, glory, triumphe, sway, rule, power, & dignity, make me settle al my ioyes: yea, aboue all healthe, ritches, bewtie, fame, and felicitie, to desire thee, loue thee, and magnifie thee, which geuest all: and therfore of al to be beloued & sought art most worthy. Amen.

Ease

E

EAse (O Lorde) the paines I ſuffer, & the troubles of my ſoule: let the fountaines of thy grace ouerflow my barraine bodie, and the floudes of thy mercie batten my feeble ſpirite: let thy louing kindneſſe couer mine infirmities, and thy ſuffered drops of dewe vpon the Croſſe drowande mine iniquitie. Thy worde is Truthe, and thou haſt ſaide, Thy delight is not in the death of a Sinner, but wouldeſt he ſhoulde conuerte and liue.

Teache me therfore to number my dayes in the loue of thy

Lawes, that I alwayes thirste after thy Kingdome, and neuer forgeat thee: but in this, that I haue here begonne, may perseuer & increase, setting at naught all worldly pompe, respect of persones, and mans helpe, and only cleaue to thy omnipotente power, mercie, strengthe, and goodnesse: wherin Lorde make mee so ritch, as I neuer haue power to swerue from thee, nor wante thy grace to resiste all temptations, neither yet thy strengthe to treade downe mine enimies, and so my harte shall ioyfully liue, and geue thanckes to thee my God of all truth, mercy and victory. Amen.

G

GOD, merciful Father of my redeemer Christ, which hast promised to heare the peticions, of them that aske in thi Sonnes name, geue downe thy feare into my harte: conioyne thy holy spirite to the felowship of my soule: poure vpō me the blessed dewes of thy grace: enritche mee with thy high vnderstandinge, and send wisdome in her glory from thy Sacred seate to dwel in me, that shee may guide mee, vphold mee, and labour with mee, to the end: that in al my trauelles, enterprises, proceedinges, and stu-

dies, I may preuaile to thy glo=rie. Do this deare Father, for the triumphe of thy name Bow downe thine eares, & mercifullie heare, and receiue the summe of all my requests, and graunt that all thinges which I aske accor=ding to my necessity, I may ef=fectually obtaine, to thy glorye, and profite of my soule, through Jesus Christe my Lorde. Amē

I

I Geue and committe into thy hands deere Lorde my Spi=rite, yea rather I may say thy Spirite, seeing thou hast geuen it mee, linde it to my body for a season,

ſeaſon, and ſeing it is thy image and Figure, made after thine owne likeneſſe, ſeeinge thy deere Sonne did clime the dyzefull ſteppes of death foz redemption therof. O moſt fauozable Father and meeke God of al mercy and compaſſion, I eftſoones cõmende this my Spirite into thy hande, I am thine what ſo euer I am, receiue thine. I beſeeche thee pzeſerue mee and comfozte mee, foz no man can help me beſides thee. Onely thou arte the ſureſte reſiſter of all miſchiefe, thou arte (O God) the readieſte help in all trouble, thou arte my hope and ſtrength. In thee do

dies, I may preuaile to thy glo=rie. Do this deare Father, for the triumphe of thy name Bow downe thine eares, & mercifullie heare, and receiue the summe of all my requests, and graunt that all thinges which I aske accor=ding to my necessity, I may ef=fectually obtaine, to thy glorye, and profite of my soule, through Jesus Christe my Lorde. Amē

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season, and seing it is thy image and figure, made after thine owne likenesse, seeinge thy deere Sonne did clime the dyzefull steppes of death foz redemption therof. O most fauozable Father and meeke God of al mercy and compassion, I eftsoones cõmende this my Spirite into thy hande, I am thine what so euer I am, receiue thine. I beseeche thee pzeserue mee and comfozte mee, foz no man can help me besides thee. Onely thou arte the sureste resister of all mischiefe, thou arte (O God) the readieste help in all trouble, thou arte my hope and strength. In thee do

I put my truit, lette mee not be confounded, let mee neuer be rebuked: thou art my strong rock and my Castell, thou art my sauioure, my portion is in thy hands. Lighten thy face vpon thy Seruaunt, and saue mee (O Lorde) in thy Mercie. Amen.

N

NO brickel nor corrupt gold or Siluer hath redeemed my soule (O Heauenly Father) but the precious bloud isluinge from Christ as of a Lambe vndefiled and without spotte, make mee therefore (O Lorde) for his sake to put on his humility, patience,

tience, vertu, and vnspotted life, rendring such accompt of this my Pilgrimage as beste may agree to his merite and thy mercie. Let mee not be founde vnthankfull in so sweete a Lorde and sauiour, what is most righteuous, acceptable, and pleasante in thy sight, let mee alwayes (O God) preferre in faith & workes: and what so euer is to approoue mee vnworthy of his tender and surmountinge loue, that may alter his louing kindenesse, or exchaunge his wonted compassion towards mee, Lorde let me euer faile in strength to do it, but assisted by thee, I may euerlas-

tingly be founde to liue in him. Amen.

A

ALmighty God, which flieest with the winges of the Ayre, rydest vpō the Cherubins & hast Empyre aboue the starry Firmaments. Thou, thou, that sittest in Sacred seate most hie, beholdeynge the wretchednesse of man in this lowe Earthe, attending thyrough thine owne loue his deserts, when w̄ any occasion thou may offer thy mercie. Bowe downe thy pitifull eies, and fauour in me the Image of thy selfe, as thou diddest vouchsafe

ſake in Zache when thou calledſt him out of the Figge thee : enritche my eares with the ſame voyce of Remiſſion and Gladneſſe, as thou diddeſt his: incline thine eares & heare theſe cries, (oh louing redeemer) for though I am but Duſt, Earth, and Aſhes, yet I am bolde (ſtrengthened with thy truth) and merites of Chriſtes deathe and paſſion, to lay my Prayers before thee, requyringe mercy, and forgeuenneſſe of all my ſinnes, and alſo the aſſiſtance of thy Grace, to do thy will all the daies of my life, and to obtaine all theſe my petitions, through Jeſus Chriſt thy deere

deere Sonne and my only saui-
our : to whom with thee and the
Holy Ghoste be all Honour, po-
wer, Dominion, and Glory for
euer and euer. Amen.

A Meditation vpon the Lordes Prayer.

¶ Our Father which art in Heauen.

TRuely thou O almighty fa-
ther haste iuste cause to exe-
cute thy seuere iudgemente vpon
vs sinners, whiche so often and
greeuously moue thy wrath and
indignation againste vs, but si-
thence

thence by thy mercy thou dooste not onely pardon, but also commaundeste and teacheste by thy Sonne Jesus Christe, that wee should holde thee for a Father, wee pray thee throughe him that thou wilt geue vs, a full and sure truste in thy Fatherly clemency, and that we may likewise feele some taste of that security whiche thy Children haue, and with ioye call thee Father, acknowledge thee, loue thee and in all our troubles call vpon thee: defende and guide vs that wee may perpetually abide thy children, & let vs not goe out of thy protection. Though we be the

children of wickednes, yet let vs not holde thee in steede of a seuere Iudge, whē thou wilt that wee shall not onely call thee Father, but our Father: and that wee pray not in our owne name alone, but in the name of all thy Children. Geue vs therefore an vniforme and brotherly loue, that in deede wee may perceiue our selues to bee Brothers and Sisters, and thee our generall Father. Let vs pray for all the rest no otherwise then Fathers were wont to pray for their children: neyther suffer any of vs to seeke his own, and forget his brother: but taking away what

enuie,

enuie, hatred, or discord, so euer raigneth emonge vs, that as becommeth Gods children, wee may mutually loue one another, and truely call thee, not Father, but our Father. Of our carnall and earthely Father we receiue this brickle body, and he is such a one as is subiect to death, neither are wee sure how longe he shall remaine a father. Furthermore if aduersity happen he can not chaunge, that, but thou arte a Heauenly Father, truely farre better and more Nobler. So much more righte is it then, that we contempne for thee, our Father, Countrey, Kindred, Rit-

ches,

ches, Fleashe, Bloude, yea and what so euer is in this worlde vnder the scope of Heauen.

This also graunt to vs, that we may be thy heauenly Children, whom thou doest teache that we shall regarde nothinge but the soule healthe, and that heauenly Heritage, leaste in this carnall and earthly Countrey, deceiued, stirred vp, or letted by ritches, wee become heyres of sensuality but truly let vs say our heauenlie Father, and that truely wee may be thy heauenly Children.

Halowed be thy name.

ALmighty God heauenly father thy holy name is misera-

bly

rably prophaned many wayes in this worlde, scorned, taunted, and blasphemed, when it is applied to those thinges, in whiche is no glorye of thy Deitie: yea many abuse it, imployinge it to sinne, and truly that vnworthy life in a Christian man, deserueth to be called a prophanation of thy holy name: graunt therefore to vs good Lorde, through thy mercy, that wee may beware of all those things, by which the honoure and glory of thy name is diminished, and purifie vs that the Artes of Magike may be abolished, let people cease to enchaunt Diuels or other Creatures,

atures, by thy name, see that all distrust and superstition perish, Heresie and wicked Doctrine also, (which notwithstandinge they preferre thy name, yet they deceiue many) lette them perishe and be brought to nothynge: graunte that thy people be not deceyued through any outwarde shewe of truthe, righteousnesse, or holynesse. Suffer not any man to forsweare hym selfe, lye, or deceyue others, by thy name. Take from vs (O Lorde) all false aydes, which take vpon thē a shewe of thy name: remooue from vs that spyrite of Pryde and vaine glory, and the study of praise

praise and glory. Graunt that in all our troubles and euiles we may cal vpon thy holy name, yea in the feare of our conscience, and euen when deathe assaileth, let vs not be forgetful of thy holie name. Shee that in al our successe both in wordes and deedes wee may praise and worship thee onely, and not seeke out of these, ours, but the glory of thy name, which alone possessest al things: take from vs (O Lorde) that most foule vice of ingratitude: Plant in vs such good woorkes and life, that others may be allured to vs, not to our, but to thy praise and glory. Lorde let

not others be offended, through the vices or euill workes which yet remaine in vs, least thy name for our sinnes should be ill spoken of, or not hencefoorth praised. Suffer vs not to aske any thing of thee, either momentary or eternall, which agreeth not to the glory of thy holy name & praise: if wee do aske any suche thinge of thee, in that heare vs not: graunt vs so to liue as becometh Gods Children, that wee seeme not vnworthy of thy holy name.

Thy kingdome come.

IN this miserable and wretched life all kindes of sensuall apetide and wickednesse beare rule in vs, and the euill spirite, head, and fountaine of all sinne, hath gouernmente. But in thy kingdome (O Lorde) grace and vertue guide the sway, and Iesus Christe thy deere sonne true patrone of all grace and vertue holdeth Empyre. Thou therefore deere Father, fauoure vs with thy grace: Geue vnto vs a true & constant faith in Christe, fortifie vs with a firme hope in thy mercie, wherwith our weake and feble conscience may be raised vp from the feling of sinnes:

lade vs with an earnest loue, both towardes thee and al other thy good Creatures. Take frō vs distrust, desperation, and hatred, remooue from vs the delightes of the fleash, and plant in their steede an earnest studye of chastitie, with perfect faith in thee, which may worthely winne the reward of vndefiled battaile. Make vs free (O Lorde) from discordes, ambition, warre, and discention, and let thy kingdome come, and let vs leade a peaceable, mutuall, and quiet life.

Graunt, that neither zeale, anger, or other vices (with the whiche dissemblinge hatred are nourished

nouriſhed) raigne in vs : but a milde ſimplicity, brotherly loue, al kinde of duties, contentment, and humility, ſuffer vs not to be affected with immoderate ſorrowe and heauineſſe, but let vs feele the pleaſantneſſe of thy grace and mercie : and that in fine, all my ſinnes may be taken away, & wee abounding through grace and vertu, in good worke, may be thy kingdome. I ſay, our minde, our ſoule, with al our ſtrength whiche thou haſt powred on vs, may obey thy commaundementes, and beare thy gouernment, and neither folowe themſelues, the world, the fleaſh,

nor the Duell. See Lord that this thy kingdome happely begonne in vs, may so growe and be increased, that wee be not vnaduisedly oppressed of sinne: nether causeleſſe doo cease from good woorkes, for so it may com to passe that wee shall labour in vaine. Geue therfore vnto vs a firm faith, wanting no strength, which not onely may instruct vs to a better kinde of life, but also in that same may happely goe forward & euer emong encrease, as the Prophet saithe, Psal. 13. Illuminate mine eies that I slepe not, least whilest the Christian life but begonne, wee negligently

ligently goe forward, and finallie come againe into Sathans power. Graunt that wee may constantly endure, and thy kingdome to come may performe and consummate the rule begonne in vs. Take vs from this life which is ful of sinne and daungers: make vs to desire that other life, and let vs beginne and continew to hate this: graunt that wee do not feare death, but rather wish and desire it: let vs cast out of our minde the loue of this life, that thou onely maist raigne in vs.

Thy will be donne

IF we should conferre our wil w̄ thine, it is alwaies naught, but thy will is euer best, whiche deserueth that wee shoulde loue and desire that. Therefore haue mercy vpon vs deare Father, and let not any thinge be donne after our will. Graunt if any thinge happen contrary to that wee woulde, wee may patiently beare it: temper so our brickle mettall, beyng the worke of thy handes, that if any either speake or holde his peace, doo or omitte any thinge contrary to our will, that thereby we be not prouoked to anger and impatience. Let vs not blaspheme, complaine, crie

crie out, iudge, condemne, or maliciously accuse others therfore, but graunt that wee may quietlie geue place to those whiche worke contrary to our will, and praise them geuinge thankes as to those which stirre vp thy will whiche is good, againste ours which is yll. And further assist vs that we may pacientlỹ beare all trouble, neede, pouerty, sicknesse, slaunder, imprisonmente, and all other discommodities, and acknowledge al these to happen vnto vs by thy wil, that our wil may be mortified: let vs pacientlỹ beare iniuries, and take from vs the desire of reuenge-

ment,

ment: suffer vs not to encounter one euill with another, nor resist force with stronge armes, but graunte thy will whiche hath throwne vs into those euils may satisfie vs, & that with thankes geuing wee may beare aduersities. Yf any yll come contrary to that wee woulde, graunt wee beseeche thee, that we iudge not that calamitie to proceede either of Sathan our wicked enimie, or of yll men, but of thy deuine will, whiche dooth Ministar all thinges, so that it may let our will, whereby thou mightest the better raigne and beare rule in vs. Graunt that wee may patiently

tiently and with ioyfull minde die, leaſte beinge ouercome with impatience or deſperation, wee ſeeme leſſe obedient to thy will. Graunt that al members of our body, eyes, tongue, harte, hands, and feete, folowe not their owne delightes, but ouercom and conſtrained, may doo al thinges after thy will. Take from vs O Lorde a hardned and vntractable hart, free vs from frowardneſſe, obſtinate and ſtubberne minde, graunte that wee may obey thy will, that wee committe our ſelfe wholy to thy iudgement in all things, whether they perteine to the body or the ſoule,

whether

whether they be momentary or eternall, take from vs these horrible vices, that wee impeache not the fame of any, flaunder anie, rashely iudge, accuse, or condemne them, that vice of the tongue (I beseeche thee) amende in vs. And teache, that if others committe any euill, wee may retaine and hide it, to thee only let vs shewe it, and leaue it to thy iudgemente, that wee may remit what is committed againste vs, and let vs take pity vpon them: teach vs to know that none can hurt vs, but he shal more displease him selfe before thee, that we may be the rather stirred to

mercie

mercie, then to anger: in any thing let vs not reioyce, if they be throwen into calamitie which either haue not obeyed our will, or whose life hath been little allowable to vs., neither lette vs hate their good succesſe.

Geue vs this day our daily breade.

THE breade is our Lord Jesus Christe, whiche feedeth, and refresheth the soule. Thou therfore heauenly father, graunt vs this through thy mercie, that the life, woordes, and deedes of Christe, with his Passion, may be euery where truely preached,

acknow=

acknowledged, followed & kept. Graunt that both his doinges and sayings may be ensample to vs, to the whiche wee may compare our life, & liue more rightlie. Confirme vs, that in calamities and trouble his Crosse and passion may strengthen and comfort vs. Assiste vs, that by his deathe our deathe may be ouercomme in true Faithe, that wee may constantly followe him, being our Captaine, to eternall life. Bringe to passe, that they whiche haue taken vpon them the ministery of thy woorde, may happily teach, & with the greate profite of the hearers, woorke, that

that those which heare thy word, acknowledge Christe, and diligently goe forwarde. Let it com to passe, that the straunge and wicked sectes, who teache not Christe, be throwen out of his Churche. Let the true vnderstandinge of thy woorde so shine in Bishops, and Pastours, and likewise vpon all Magistrates, whether they haue care of ỹ bodie, or Soule: that beinge illuminate with thy grace, they may rightly teache vs, and be exsample vnto vs, as wel in Doctrine, as in pure life. Let not the weak in faith be offended through the Sinnes of the Maiestrates.

Pourge

Pourge vs (O Lorde) from all heresies and wicked Faith, that wee may be singly and daily fed with one bread, & may abide agreeable in Christes woordes, teach vs by thy grace that wee may well studie vpon Christes Passion, and rightly holde that, and let his imprinted steppes sticke and be founde in vs.

Graunte that the Ministers of thy Church may treate, and vse the Holy Sacrament worthely, and to the greate profite of thy Churche. And furthermore that wee, and all Christians may in his kinde worthely, and to his soule health receiue the Sacrament.

mente.

Geue vs peace and concorde: take from vs, warres contention, ambition, priuy hatred, bloudie hartes, vsurping hands, and al other kinde of strifes, & those thinges which wee haue to the sustentation of our body, wee may enioy with thanks geuing. Geue vnto thy seruant Elizabeth our most gratious Queene and Gouernoure, thy equall guiftes to her estate and dignity with vpright Judgemente in all thinges, and to all magistrates true faith and single iudgement with loyall mindes to keepe the publique peace, that her ioyes

and Rule may longe stande and multiply. Take from al Subiectes, Sedition and disobedience: teache vs by thy Holy spirite to order housholde affayres, that wee may instruct our Children,and Families to worship, praise,and glorifie thee. Graunt O good Father,that our childrē and family fall not into any sin and wickednes,neither be ouerthrowen in any daunger or calamity,whether it be either of bodie or Soule. Comforte, and deliuer thou moste louinge Father, the captiue, the hungry, thirstie, naked, oppressed, miserable,the comfortlesse, widowe,

the orphane, sick, and the sorowfull, and defende the fieldes and cattell from tempest, venemous wormes, and wilde beastes.

Forgeue vs our trespasses as we forgeue them, that trespas against vs.

GOD will that wee patiently beare al things, and requite not euill with euill, nor reuenge iniurie donne against vs, but that wee shoulde returne a benefite for an iniurie, after the ensample of our Father, whiche suffereth his Sunne to shine as well on the euill as on the good: and powreth downe his raigne

both vpon the thankefull and vnthankefull. O good Father stirre vp our conscience, bothe nowe and in the ende of our life, whiche is greuously feared with the sight of our sinnes, and dyed of thy iudgemente: make our harts quiet and sure, that with ioy wee may expecte thy iudgement when thou shalt iudge, for in thy sight shall not any man be founde rightuous, teache vs to leane, not to our owne good workes and merites, but to thy vnmeasured mercie, & therevnto let vs wholy cõmit vs. Likewise suffer vs not to fall into desperation for our sinnes committed,

mitted, but graunt that wee may perceiue and feele thy mercy to be far moze ample, greater, and stronger, then our wicked ledde life. We pzesente with all those, whiche are either in daunger of death, oz afflicted with desperation. Forgeue vs, and euen our sinnes, comfoxt vs, and bzing vs againe into thy fauour. As thou hast cõmaunded, so render thou also good foz yll vnto vs: beate down Sathan that hoxrible false detractoz and accuser of our life, bothe nowe and at the houre of death, and in al other anguishes of our conscience, Sathan dothe accuse vs, our conscience like-

wise doth accuse vs. But thou (Lorde) doest not Iudge after their sentẽce, heare not the voyce of our enemies which complain of vs before thee, night and day. Take from vs (thou God of all mercie) the greeuous burden of our sinne and conscience, that it beinge made ioyfull and confirmed with the hope of thy mercy, wee may both liue and die, doo, and suffer all thinges.

And leade vs not into temptation.

WEE are vexed with three kindes of temptation: the flesh, the worlde, and the diuell.

Wee pray thee therfore O Father, to assiste vs with thy heauenly grace, that wee truely may be able to quenche the flames of the fleash: that wee may auoyde excesse of meates and drink, ouer much sleape, slouth, and idlenesse, wherewith the prone fleashe is the rather kindled: that likewise with fasting, moderate diet, and cloathinge, our bed not to softe: with watching and labour wee may be made the more apte to good woorkes. Helpe thou vs also that wee may fasten to the Crosse of Christe, and mortifie that inordinate concupiscence, and all other stirringes vnto

vaine pleasure, that wee may with strong power resist them.

Plante our hartes in the pleasaunte garden of thy continuall feare: sowe the sweete seedes of heauenly grace so deepely in the furrowes of our inward minde, that when our outward eies shal behold the rare bewty, and worke of thy handes in any fayre, well proporcioned, or semely creature we may not be therwith allured to exchaunge our thoughtes of pure deity, through desire to exercise any delicate delight of our wanton fleash, but euer geuinge vnspotted Chastitie sway in vs, may the rather be mooued to

praise

praise thee, in all thy creatures.

Graunte that when our eares are delighted with any sweete Harmonie, or melodious sound, that we may not applie it to our own plesure, but to thy triumph and glory. Take from vs coueteousnesse and inordinate studie to heape vp Ritches. Remooue from vs ỹ study of Glory, Power, and Ambition: suffer not the malice of the worlde to prouoke vs to impatience, reuengement, hatred, dissimulation, or other vices. Worke in vs that we hold in hate, and despise, the deceiptes, subtilty, lyes, craft, guile, false promises, vnthankfulnesse,

thankefulnesse, and ingratitude of the world, with all other, whether they be good, or badde (that Originall Sinne also which in Baptisme wee knowe) and that in this minde wee may endure, and euermore encrease. Putte from vs the temptacions of Sathan that wee fall not into pride and admiration of ourselues, being puffed vp with wealth, Nobility, Power, Rule, Learning, Dignity, Beawty, Shape, or other guiftes, & so despise others. Purifie, & cleanse vs from priuie hatred, secret sclaunder, egre enuie, and inward dissimulation. Make vs to deale iustly, carefully,

fully, truly, faithfully, freendely, and constantely with those that put vs in any trust, and wel and equally with all others. Confirme, and strengthen vs against all temptations, and dreadefull assaultes of Death, that neither in the General day of accoumpt wee tremble in our hope of thy mercie, nor in the summons of death wee fall into desperation, but vpholden with firm hope of thy mercy, & armed with stronge Faithe, and inuincible belieke of thy Saluacion, wee may liue in our resurrection, participate thy ioyes, and reioyce in thy comminge. Moreouer wee entirely beseeche

beseeche thee (O Heauenly Father) that thou vouchsafe with the carefull eyes of thy mercy to behold and strengthen all them, which are assailed with any greuous temptations, or weakneſſe of Faith. If any yet stand, confirme them (O God) and those which are fallen, lift thou vp.

Let thy grace defende vs all in this miserable life, whiche is replenished with so many daungers, and bitter enimies, that as it becommeth Christian Souldiers, wee may be strongly gyzte with true Faith, to thee: in loyall obedience to our Prince: brotherly loue towardes all men,

and

and so become coheyres of thy Celestiall Throne and blessednesse.

But deliuer vs from euill.

THy gratefull benignitie (oh Heauenly father) hath once deliuered vs from that most vncleane Spirite and subtil Serpent Sathan, ye wretched workman of all endlesse woe, deathe, & destruction, washed from sinne by thy sonne Iesus Christ, and hath chosen vs into the honoure of his blessed Name and Heritage. Wherfore ceasse thine indignation (O Lord) which iustly

wee

wee incurre throughe our daily contempts of thy holy will: free vs from the paines due to oure sinnes: deliuer vs frō the floods of perdition that compasse vs rounde about, and the flames of thy furie that our wickednesse hath kindled, stay the stroke of thy vengeaūce, that the blasphemie of our tongues, hath iustly mooued thy longe sufferaunce to lay nowe vpon vs: deliuer our Soule from the deadly wounds of our dissembling lippes: take from vs the full corruption of all enuie, and hatred: keepe our minds from pride and presumption: breathe into vs throughe

all

al parts thy loue, humility, faith hope, charitie, & patience, which may bewtifie vs w̄ the beames of thy brightnesse, & quicken our soules and al the powers therof that they may cleaue fast, and be ioyned to thee in Ghostely rauishinges. Destroy the force of this our aunciente foe Sathan, which alwaies maketh battaile against vs: powre vpon vs the greatnesse of thy goodnesse, that thy right hand may be glorysied in vs: deliuer vs from all vncleane desires of the fleashe: inspyre vs with the feruēt flames of thy loue, to consume the festerynge phantisies of our minde:

con=

conioyne amd knytte the sences & poures of our inwarde partes in thee, make vs holde in hate al earthly substaunce and transitorie things, & by thy grace stroglye to tread down, and conquere al motions & occasions of sinne: deliuer vs, most benigne father from all rancoze, malyce, hatred, bloudshedinge, lying, backbiting, swearing, and all suche horryble euils, what so euer they be, yea, from lightninge and tempeste, from murther and battaile, greuous plagues, and other diseases, good Lozde delimer vs. Finally deliuer vs from all anguish, troubles and mishappes,

eminent

eminēt either bodily or ghostly, and with thy mighty hand defende our Kitches from abuse, our tickle body from corruptiō our Soule from dampnation, euen as beste shall accorde with thy holy will and true glorie of thy Maiestie. Deliuer vs Lord from the chaynes of sinne, the ropes of Hell, and all perill of destruction, so that beinge certified in conscience, our Prayers worthely of thee accepted, and wee deliuered from all assaults of the diuell, his wicked craftes and inticementes to damnation, and by thy holy spirite assisted, may perseuer in this goodnesse

(wherof thy mercie and kindenesse is true Author) to the end of our dayes in holynesse and righteousnesse, to the honour of thy Kingdome, powre, and glory both now and euer. Amen.

E

Engraue thy Lawes in the deapth of my hart (O Lord) that beinge instructed in thy cõmaũdements, I may serue thee in feare, and reioyce in thee with trembling, and take holde vpon thy discipline in all thinges.

Least at any time thou become angrye, and I perishe from the right way. Amen.

Lorde

L

LOrde, geue me me help from my trouble, for vaine is the helpe of Man: in thee I haue strength, and thou bringest vnto nothing those which trouble me, let my soule be subiect vnto thee, for from thee proceedeth my patience, for thou art my God and Sauiour, my helper & I wil not depart from thee. In thee is my health, and my Glory, thou arte the God of my healpe, and my hope is in thee. Amen.

I

IHaue broken thy Folde and wandered long as a lost sheep, let me return againe (O Lord)

bicause I haue not forgotten thy commaundementes, the misdeedes, & ignorances of my tẽder yeeres, remember not Lorde, according to thy mercy haue minde on mee. For thy goodnesse (O Lorde) keepe my soule, and deliuer mee: let mee not be ashamed bicause I haue trusted in thee. Turne my heauinesse into ioye, cut of my sacke of sorrowes, and girde mee with gladnesse, that my Glory may singe vnto thee, and I shall not be greeued.

Z

ZOrobabell kinge of Iuda, in the deapthe of thy displeasure tasted of thy mercie, and receiued

ceiued by the mouthe of Ageus thy Prophete, sweete comforte & knowledge of thy fauoure and grace: yea after thy determination to destroy the whole Kingdome of the Heathen, thy righte hand did preserue him, and thy incomparable mercie did choose him for a seale to thy selfe. Lord this happy Kinge in thy goodnesse was but an earthly Creature, and then coulde he haue no righteousnesse in him selfe to moue such thy compassion: if it proceeded from the multitude of thy mercies, that surmounte the iniquity of the whole world, and that thou diddest only vouchsafe

to behoide in him the Image of thy selfe. Bowe downe thine eies Lorde, and beholde the selfe same in mee: Certifie my conscience wt remission of my sinnes, that my sorrowfull Soule be at rest within mee: send downe thy holy spirite to remaine with me, that I may become with that good Kinge thy chosen seale and seruaunt. And so gouerne thy people, that I may with them and they with me neuer deserue further then to taste of thy Rod of fauorable correction, but that all my labours and studies may euer bend to the performance of thy holy will, and discharge of my dutie. Amen.

A

ARise & illuminate my minde (moste benigne Sauioure) that I sleape not at any time in deathe, leaste mine enimies say they haue preeuailed againste mee. They whiche trouble mee will be glad if I be cast downe: but I haue fixed my hope in thy mercy. Enter not into iudgement with thy Seruaunt, for no liuing Creature shalbe iustified in thy sighte, I will euer looke vpon the Lorde, for he shalbe on my righte hande that I be not mooued: for this my harte is glad and my tongue reioyceth, yea moreouer my flesh shall rest

in hope. Amen.

B

BE thou vnto mee (O Lorde) in the day time a defendour, and in the nighte season a place of refuge, that thou maiste saue mee: for thou art my strengthe, and vnto thee I flie. Lord God deliuer me from the hand of sinners, and from the Lawebreaker, and the wicked doer: for thou Lord art my patience, thou art my hope euen frō my youth: in thee I am confirmed euen from my Mothers wombe: thou art my protectour: in thee shall be my songe for euer and euer. Amen.

Euer

E

EVer my tongue ſhall be tel-linge of thy ritche mercy and woonderous wozks (O Lozde) foz thou haſt cauſed mee to paſſe thzough fire and water, and haſt leadde mee into a freaſhe place: thou haſte geuen my ſoule life, and haſt not ſuffered my feete to fall. Accozding to the multitude of my ſozrowes, thy comfoztes haue made my Soule merye. My Soule is like a Sparrow taken out of the foulers ſnare: Thou haſt deliuered my life frō death, and my hands from bloud ẏ I may pleaſe thee (O Lozde) in the light of the liuing. Amen.

Thou

T

THou art iust (O Lorde) and all thy Commaundementes be true, and al thy waies mercy, truth and iudgement. And now (Lorde) be mindefull of mee: take not reuengemente of my sinnes: remember not mine offences, neither the offences of my Fathers, because wee haue not obeyed thy precepts. Geue mee an hart of vnderstandinge, and set thy feare alway before mine eyes, that I may be obedi-ente in woorde, deede, and thought to all that is thy will. Lorde geue vnto mee the power of thy Holy Spirite, to rule and

gouerne

gouerne thy people commited to my charge, in al godly feare and knowledge of thy woorde, and that I may be vnto them an ensample in al godlinesse an' vertue: to the prayse of thy Holy name. Amen.

H

HEale me (Lord) and I shall be healed: saue mee, and I shalbe saued. My life cleaueth vnto the Earthe. Quicken mee accordinge to thy worde: accordinge to thy mercie releeue mee, and I wil keepe the testimonies of thy lippes: helpe mee (Lord) so shall I be safe: and I will from henceforthe study thy righ-

tuousnesse

tuousnesse: thy mercies are many (O Lorde): according to thy woorde restore my health. Amen.

R

REgarde my Prayers (O thou God of my life) leaue me not in the thoughts of euill: Deliuer mee from the wicked man: let not the foote of pride com vpon mee, and to vaine glorie geue mee not: take from mee all sinfull lustes: lette no desire of vncleanesse take hold vpon mee: geue mee not ouer to an vnshamefast & obstinate minde, but correct mee in thy mercie, for into thy handes I committe me. Amen.

Enter

E

ENter thy Judgementes in the tables of my harte: destroy my affections with thi loue: send thy wisdome from the holy Heauens, and from the seate of thy maiesty: that she may be with mee, and labour with mee: that I may knowe what thing is acceptable before thee, and may Judge thy people rightuously and deserne betweene good and euill.

G

GRatious (Lorde) thou that arte the most hie God aboue al the yearth, long suffering and of muche mercie, sorowinge the sinnes

ſinnes of man, and of thy greate goodneſſe haſte promiſed to the penitent remiſſion of ſinnes.

Lorde I haue ſinned, my iniquity is multiplied aboue the ſandes of the Sea, and there is no hope of life in mee, bicauſe I haue ſturred the to anger in multiplying offēces before thee. And now (Lorde) truſtinge in thy mercy, I bowe the knees of my hart beſeching of thee goodneſſe: diſtroye mee not together with mine iniquity: for the dead, whoſe Soules are out of theyr bodies, can neither prayſe nor thanke thee: but the ſorowfull hart and the thirſtye Soule aſcribe

cribe praise vnto thee. O Lorde, I powre my Prayers before thee, and require mercie in thy sight, saue me which am vnworthy, and reserue not eternall punishment for me: for thine owne sake I aske it and will prayse thee al the daies of my life. Amē

I

ILluminate my hart (O Lord) with the lighte of thy woorde: leade mee Lord in thy way, and I shall enter into thy Truthe: printe thy feare in my hart, that I may reioyce in thee: lette thy woorde be a Lanterne vnto my feete, and a light vnto my paths. So shall I not erre from the right

right way, but walk with an vp=right harte, a cleane conscience, and single eye before thee this day, and euermore. Amen.

N.

NEuer will I cease to call vpon thee, moste mightye God of Hostes, whiche sittest vpon the Cherubins, and haste dominion ouer al the kingdoms on the earth. Thou which madest the Heauens, and all things comprehended in them, bowe downe thine eare, and heare: open thine eyes, and behold: saue mee from the hande of mine aduersaries, suffer no euill to happen vnto mee, that al the people

may

may know that thou alone arte my God. Amen.

A

ASsist me (O Lord my God) with thy Heauenly grace, and renew in mee a right Spirite, that I may receiue strength and ableneſſe to doo thy righteous will, and to stand against al the assaultes of wilie Sathan, that they may haue no place in me, but that the Old man which I beare about in my body may be crucified, and daily die in me: that the desire of sinne, & errour of worldly vanities may vtterly be destroyed: that I may euermore be renewed in ỹ Spirite of

my minde: that ȳ life of my Sauiour Chriſte may alwayes appeare in mee. To whome with the Father and the Holy Ghoſt be all honoure, triumphe, and glory, for euer and euer. Amen.

IOAN. I.

SI confitcamur Peccata noſtra, Deus fidelis eſt & iuſtus, vt remittat nobis Peccata noſtra, & emundet nos ab omni Iniquitate. Si dixerimus, quoniam non peccauimus, Mendacem facimus eum, & Verbum eius non eſt in nobis.

IOSVE.

Fili mi, da Gloriā Deo Iſraël, & confitere,

fitere, atque indica mihi quid feceris ne abſcondas.

AGVSTINVS.

Confeſsio, eſt ſalus animarum, diſsipatrix Vitorum, reſtauratrix Virtutum, expugnatrix Dæmonum. Quid plura? Obſtauit Os Inferni, & Paradiſi Portas aperit.

Caſsidorus ſuper Pſalm. 77.

O beata Confeſsio, quæ æternum tollit opprobrium. Nam quicquid Reatum inuenerit Pœnitentia, perpetuis Seculis reddit Abſolutum.

The Posye of

An inward speache,

vvherevvith Christ dooth comfort the Soule of the sinner, desiringe to liue better. Gathered out of the works of sundry holy Writers.

I Loue them (saith Christe) that seeke mee, and my delight is emonge the children of mē. Sic dilexi Mundum, vt in mortem datem animam meam, vt non peri-

at

at, sed habeat vitam æternum qui-cunque in me crediderit: I haue so loued the worlde that I gaue my selfe vnto death, that who so euer beleeued in mee, should not perish, but haue euerlasting life.

O thou Soule, O Daughter, I haue laboured, hungred, thirsted, I haue bene despised, and suffred persecution for thy sake: I am wounded for thine iniquitie: I am wered through thy wickednes: I am dead for thine offences, and risen again for thy iustification: the loue whiche I beare to thee, hath forced mee to doo and suffer all these thinges, and to make choyse of thee for

my childe. Wherefore amende thou, and returne to mee, washe thee in the bloud of my wounds, and deck thee with vertues and merites of my life: All these thinges I willingly geue thee, nay rather as a most louing father offeringe these thinges, I runne to imbrace thee, and receiue thee with imbracinge and killing, allurting thee to loue me: againe return Daughter and be cleane. Præbe cor tuum mihi, quia præter hoc aliud abs te non desidero. We sorry that thou hast sinned bicause thou hast offended mee, or at the leaste, sorrowe because thou canst not perceiue thy selfe

pen-

penſiue, for oft it cometh to paſſe that it better pleaſeth mee, and is more profitable to man, to haue a wil to be contrite and deuout, then to perceiue contrition or deuocion: Becauſe this contrarye deſire of willing and vnwillinge engendreth affliction of minde. Therfore be ſory and angry with thy ſelfe, yee iudge thy ſelfe woorthy to be damned, becauſe thou haſt ſinned and art not ſory as thou oughteſt.

This contrition although it be not ſenſible, yet itis ſuch, though thou ſuffer perſecution, as will bring thee to health eternall: for I knowe your miſerye, your weake-

weaknesse and necessitie, so that in no wise a willing mind ought to dispaire, what soeuer oldenes or coldenesse of conscience he feele. But you wil say, I haue cõmitted innumerable offences: how shall I perticulerly sorrow euery one of them. O my daughter needest thou comfort: let only truthe comfort thee, if thou hast many sinnes, haue also one generall contrition, in the whiche thou wilte include all and euery offence, so that there be no sinne, whiche (althoughe it came vnto thy minde) wouldest exempte frõ thy penitencie, and whiche thou wouldest not eschewe & forsake.

For

For this generall contrition extendeth it selfe to all and euery offence, yea vnto those whiche thou haste forgotten and canste not remember, neither doo I require that you should necessarily haue for euery offence seuerall contritions, accordinge to the number & mãner of your sinnes: for thus I haue spoken of Mary Magdalaine, I haue forgeuen her many offences for that she loued much. I saide not bicause shee loued oftentimes, neither coulde this Magdalaine in so suddaine a compunction be otherwise sory then for all togeather. Thou likewise so be sory for all, that there

there be no sinne which may delight thee, whether generally or particularly it come into thy minde. Sorrow not out of measure, nor suffer suche imaginacions and fantasies take place, as though I were so angry that I woulde not be pleased, pardon, nor receiue thee againe into fauoure, for these are the suggestions of the wicked Serpente, wherwith he indeuoreth to train thee to desperation, whose custome is in the beginninge of his illusions to plucke the remembraunce of me from their harts, to promisse my mercie to them that sinne, and confirme the security,

Jmae
29 + 94

rity, boldneſſe, obſtinacie, of an vngodly will, but afterwardes finding them declining, and that they wil forſake him (if by other meanes he cannot procure them to euil) he ſetteth vpon the weak and fearefull mindes with the aſſault of deſperatiõ, he perſwadeth to vnbeliefe, he telleth them that euill cuſtome cannot be ouercom, he feareth them with the greatnes of their ſinnes cõmitted, and like a liar telleth, that I will not forgeue ſinne. But thou, my Daughter, beleeue him not whatſoeuer thou feeleſt, fall not into deſperation. This contrition ſufficeth that it pitieth

thee

thee of mine anger, wishing thou haddest not transgressed: and determinest not to sinne any more. But if thou doo erre, yet rise againe, yea againe with harty repentaunce, purpose to sinne no more: if thou fall the third time, yet rise againe, if the fourthe or fift time, yea lastly if thou sal seuenty times seuen times, so oft̃ returne to mee and I will receiue thee. Is it not better that I should receiue thee, then lose thee, together with all my labours and paines which for thy redemption I haue suffered? let nothing O Daughter call thee away, O Daughter let nothinge

keep

kepe thee from mee, which arte redemed with my bloud: though thou haue geuen thy selfe to the Diuell, denied mee an hundreth times, taken my name in vaine, spitte at me, slaundered my holy woorde, onely be sorye from thy harte that thou hast donne this, and I will forgeue thee. Lette no offence be so greate in thine eies, that it pluck away the hope of pardone, no sinne so ponderous, that it mai be able to ouercome my mercie, I make no difference, whether frō fewe or many sinnes I deliuer thee: all haue neede of my mercie, whiche floweth aboundauntly to euerie

man

man faithfully aſkinge it. Thy wickednesse cannot exceede my mercy, the more thou haſt ſinned ẏ more willingly I forgeue thee being penitent: for the greater the ſinner is, on whom I beſtow my compaſſiõ, ſo much the greater is my glory, I am not hard nor ſparinge, but liberall and bountifull to thee (my Daughter) if thou only haddeſt committed all the offences that be, and I forgeue them, my mercie is no whit the leſſe. There is peraduenture ſome other thinge that feareth thee, yet when thou wert ouerpreſſed w̃ ſin, that whiche ẏ diddeſt then willingly committe now againſt thy wil art compel-

ied to beare, whatsoeuer vnwillingly thou sufferest, shall not damne thee, nor spoyle thee, of my grace for sin muste be so voluntary, that if it be not voluntary it is no sinne: bridell therefore thy will from consentinge, and then sufferthe Fleashe and the Diuell to rage, and though by thy former life and conuersation, thou hast deserued yll, yet because thou truely repentest therof, and dooste studie to liue better, thou shalte not be guiltie of that thou sufferest, so thy will consent not. And if at any time the diuel suggest thee with blasphemious or cursed thoughtes a-

gainst

gainst me and my Holy ones, be not therfore troubled or fainte harted. For so long as thou hast not voluntarily erred, or perfor= med consente, thou dooest rather suffer then do offence, whē these things bring thee rather heauy= nesse and affliction, thē delights, they are no way to be feared, but I suffer thee to feele them, and they to molest thee, that thou mightest be rather therby defe= ted. Therfore truly the Diuel stirreth vp those thinges that whilest thou go aboute to resiste them, thou mightest be hindered and letted from the taste of my loue: and beinge so muche a=

ſtonied, feareſt to come to mee. For he reioyceth whē thou wallowelt in doubts, and troubles: but thou Daughter, feare no ſuch thinge: looke not towarde them: anſweare them not: ſtriue not againſt them, nor take any heede to them. But rather as one vntroubled, goe forwarde in thy exerciſe, paſſing by, and contemning ſuche chaunces, as the barking of dogs, and hiſſinge of geeſe. For if thou wouldeſt renewe, diſpute, feare, and deſcuſſe them, thou dooſte alwaies more printe them in thy minde, and tangle thy ſelfe in greater trouble. The penitent Soule, af-

ter it hathe taken somme knowledge and taste of my goodnesse, considering that I am so good, and so mercifull: and finally that I am so slow to impute sin, that I do not onely pardō it, but also receiue him into my fauour and freendshippe, as though he had neuer sinned: I comfort him and bestowe on him guiftes.

Thus whilest the afflicted conscience dooth meditate, yea euen of his fall, I say, he getteth to him self a great occasion of feruentnesse, and thankfulnesse towardes mee: a farre greater occasion of hatred and displeasure towards him selfe, whilest he rigorously

gozously accuseth his owne folie, foz despising mee a God so mercifull vnto him, as whome iustly I mighte bothe condemne and destroye, I spare, comfozte, and deale bountifully with: so that how much the moze he perceiueth mi mercy to him, so much the moze is he moued with greater zeale of Justice against him selfe, and in a manner desireth to be reuenged on him selfe, foz the contempte of mee: wherby it commeth to passe that he doothe not onely desire pardon and reconcilation foz his sinnes, but suffereth the dignity of my Justice: humbleth him self, and pu-

nilheth him selfe, because he hath wickedly lift vp him selfe against mee. Whereof proceedeth, that how mutche the more he perceiueth him selfe comforted of mee, so mutch the more he abhorreth and detesteth his owne vnwoorthinesse, and with sorrowe disdeigneth the enormitye of his sinnes, marueiling how he could be so vngratefull to mee. As a droppe of water on the burning fire, so are the sinnes consumed of that Soule which is come to this zeale, that it no lesse loueth my Justice, then mercy. Therfore emongst al kindes of repentaunce, there is not a better for man,

man, then continually to consi-
der my greate loue and fidelity
towardes him, and contrarily
his owne infidelity, vngratitude
and frowardnesse towardes me.

The Diuell is so enuious to
my Seruaunts, that he omit-
teth no time in tempting them:
and euen when they are aboute
to repent, & bewaile their sinnes
he chiefly casteth in doubts, cau-
singe them againe and againe to
confesse their faultes, that ther-
by mighte neuer attaine to any
quietnesse, but distrust all their
confessions, when they finde any
circumstãce or offence neglected,
whereof they haue not made

mencion. But beware, O my Daughter, thou fall not: I am thy Confessour. It is onely I that can ease thy burden: cure thy wounded conscience: and refreash thy hungrie Spirite. O how it greeueth me to se thee alwaies conuersaunt in corruption, & be troubled in recounpting thy sinnes to him, that cannot forgeue thee. Wherefore cast thy selfe on mee only, and I will deliuer thee: for if a thousand yeres thou wouldest search thy self, and be confessed of tenne thousand, thou shalt not be clensed. Quando enim exhaures Abissum? Therefore commit thy self

to

to mee onely: I will make thee safe, when so euer with all diligence thou shalte goe aboute to confesse thy fault: let mee alone with mercy: to thee acknowledge that thou canst not cleanse thy selfe: say that thou haddest neede of my mercy: confesse that thou canst not answeare one woorde to a thousand things wherewith I might charge thee: but art in euery woorke vnsufficiente, and hast neede of my mercie. Wherfore trust not to thy confessions, but in my mercie, for by it thou shalt be iustified. And whilest thou art to much conuersante in the care of thy sinnes, ỹ mightest

turne vnto mee, and enioy my gratious presence. Dooſt thou not note the ſubtiltie of the enemie? To this end he ſuggeſteth thee with the number of thy ſinnes, and thoughts of thy wickedneſſe, that thou ſhighteſt neglecte thinges to thee more wholſome. Know thou this therfore chiefly, that my delighte is that thou ſhouldeſt think of my goodneſſe, and ſeeke mee in ſimpliſneſſe. Thou ſhalt finde me, gentle, godly, full of compaſſion, and chief in mercy: truſt in me, hope in me, ſeek my fauoure, ſeeke my freendſhip, and familiarity: and for ye better obteyning of theſe,

directe

directe thy exercise in Holinesse.

Thou shalte vndoubtedly feele a farre more beautifull fruite, if thou diligently care how to loue please, and folowe mee, then by brofinge thy selfe with scruples of thy confessions, for deeminge to search out, and abolish doubts thou dooste rather engender to thee doubtfuller thinges: thou canst not thinke mee too pitifull, or mercifull, so that thou doo not presume vpon my mercies, neither canste thou geue mee ouer much credite. Wherfore accustome thy selfe to thincke well of mee, and beleeue that I will not condemne thee: For truly who-

so

so euer is willing to correcte his life, and dispaireth not, him will I saue. I am well pleased, O Daughter, that thou arte soarie thou hast offended and that thou wilt not sinne heareafter. Now thou art in state of Saluation, why feareste thou? I am ritch in infinite mercies. Thus thinke of mee, for thereby thou dooste me more honour, thē if thou diddest imagine mee cruell, and harde, or shouldest so mutche feare, as though I watched onely to intrap men, if this, or that doubte, or circumstance they had omitted: But yet when any great offence commeth to thy minde, confesse

fesse thy faulte with al humility, and sorrowe of harte, and desire grace to amend, and after rest in peace, and cast all the Diuelishe doubtes vpon me, I desire thee. I am willinge to enioye thy freendshippe, I require to be loued of thee: se therfore that thou answeare my good will. Understande, knowe, and iudge thy selfe to be a sinner. Hay in many thinges thou haste offended, that thou art most vngratefull, a Rebell, spitefull and blasphemous against my Commaundements and will: And heareof so much humble thy selfe, that thou dare not once lifte vp thine eyes

before

before mee, since thou art full of lothsomnesse, and abominations. Ther be certaine so esteeminge their committed euilles, that they are mooued with them, either to pleasure, and delighte, or contrarywise to desperation, or some such like inconuenience. But thou, when thou wilt think thy self a sinner, and humble thy selfe, shake of the dreames of thy sinnes, and turn vnto mee: conferre with mee touchinge thy sinnes, and infirmities: poure out thy complaintes before mee: reason with mee: accuse thy self to mee of thy crimes committed, so shall thy accusation of sinnes be

be conuerted into Prayer.
Wherefore when thou hast turned to mee, pleade thy cause in Prater: for by this meanes thy conscience shall be made cleare, and quiet, thy affection also to mee directed, shall be by mee inflamed. But now of Satisfaction for Sinnes: Imbrace this counsell: That what soeuer thy hande is hable to doo, that instantly woorke: yet not with that minde, or to that ende, as though therewith thou couldest make Satisfaction for thy sinnes: for to the accomplishing of this, thou oughtest to thincke all thy woorkes too vnwoorthy,

and

and farre vnable. But do that thou canste euery way to please mee, whom thou haste offended: desire mee, that with the merites of my passion, and most holy life I wil pullish thine offences, and satisfie my Father for them. This humility, this sure truste in mee, with which thou debasest thy selfe, and thy woorkes, and extollest mee, and my merites, excelling the woorkes of thy satisfaction, since that one droppe of my bloude is of more valewe to Satisfaction, then al mannes desertes, whiche hathe already made satisfaction for the sinnes of the whole worlde. Such humility

militie allureth mee to thee, and causeth me to communicate with thee, the treasure of my merites. Wherfore let this chiefly be thy studie, which thou neglect not my good pleasure, continually to thinke on mee, desire mee, loue mee, and what so euer I commaunde, and will, that diligently perfourme: then if thou haddest infinite heapes of sinnes, I will forgeue them al, as freely as if ỹ haddest but one, neither is it lesse easie for me to forgeue many thẽ fewe; It is a maruailous thing that I wil say but yet most true and certainely to be beleeued: if the whole worlde weare a fiery Globe,

Globe, and in the middeſte of it were thꝛowne a bundell of flaxe, this of his natural effecte ſhould not ſo ſoone receiue the flame of fire, as I will receiue the repentant and ſoꝛowful ſinner to mercie, foꝛ in that naturall acte is required ſome tariance thꝛough very litle and peraduenture not to be perceiued, but heare is no tariance at all, betweene the penitente and him that foꝛgeueth, betweene the ſoꝛowfull and him that heareth the ſighes. Thou therfoꝛe Doughter reiecte all inoꝛdinate feare, deſirous to pleaſe mee with thy holy harte, ſtudie to be Holy, foꝛ I am holy

willingly

willingly offende not, though in neuer so little or lighte a thinge, but shunne the occasion so much as in thee lieth, wisely withdraw thy self from the society of mans superstitious communications, and from vnprofitable and euill occupations: be not Solitarie: be not Idle: spende the time thriftily to my Honour: occupie thy selfe in readinge the Holy Scriptures, where thou shalte finde my life and Passion: plant in thy harte my trouble, Crosse, and persecution, walk before me in Holinesse: with feare and reuerence perswadinge thy selfe that I am neuer absente from

the Godly, but do instantly hold thē: diligently bridell and kepe thy sences and tongue, if thou loue much babling thou cāst not profite, imbrace soberneſſe and reasonable continences, shunne vanitie and the pompe of pride: sensualitie and vnlawfull pleasures see thou followe not, but diligently endeuoure to keepe thee vndefiled: fighte couragiously againſte vices: and faithfully pray to me that thou maiſt breake and ouercome the wicked passions and inclinations: doo asmuche as ỹ art able, yet truſte not to thy endeuour, but to the healpe of my grace, for if thou

truſt

truſt to thy ſelfe & to thine owne induſtery thou ſhalte eaſily fall, thy well dooing neuer aſcribe to thy ſelfe, noꝛ vſurpe any thinge vpon my guiftes, foꝛ of thy ſelfe thou canſt not but offende, of thy ſelf thou haſt nothing but ſinne, whiche pꝛoper is to thy ſelfe, deſire not vainely to pleaſe any moꝛtall man, wiſſhe rather to be knowne of fewe then many, & to be deſpiſed rather then pꝛayſed, neuer eſteeme thy ſelf any thing wooꝛth, noꝛ thinke thy woꝛthineſſe of any value, but w̃ out fayning, accõpt thy ſelfe vngrateful vnwooꝛthy, and vileſt creature aliue: Humble, and imbaſe thy

selfe beneathe all menne for my sake, loue all menne with a pure loue, yea those also which persecute thee, wishe the prosperity of thy Brother: despise noue, dispaire not at the well dooinge of any, slaunder none, iudge no man, what thou seest and heerest of others, interprete it to the best, with al studie mortifie thine owne apetite, and singulerly imbrace my will gladly, and willingly obeye mee in all thinges: and men, in those which be lawfull: leaue thine owne will and denie thy selfe, commit and yeeld thee, wholy to my prouidence, with firme truste in mee, in all temp=

temptation, perill and necessitie, for I haue care of thee, and diligently attend thee, as if thou only liuedst. Daughter, learne to receyue euery aduersitie and affliction, no otherwise then as from my hand sent only, and patiently beare it to the end for my sake, for trouble is ỹ cup of blessing, whereon I haue made all my chosen drinke: There hathe not ben any of mine, which outwardly or inwardly hathe not suffred some trouble. Wherefore reiectinge all weakenesse, what so euer commeth to thee, take it in good part, and beleeue it to be sent to thee for thy health

for the great loue I beare thee. Suffer aduersity, it is the kingly way which leadeth to heauenlie Heritage,, walke therfore in it, reioysing, & geue me thankes that I haue so regarded thee, that I woulde geue thee somewhat that thou shouldest suffer, when any doo molest thee, and worke thee iniury or spighte, thinke him sent by mee to proue thee: Be not agrieued with him, geue him not sharpe and bitter woordes, neither thinke of reuengement, marke not the man (whiche is my instrumente and scourge) but attende on mee, which suffer suche thinges to be done

done by man. O Daughter, in euery trouble and sorow be patient, resigning thy selfe to mee, for I purge thee by afflictions, and make thee apt and woorthy to be maried to mee. But if of thy humaine infirmity, or other defect thou fall to impatience, be not discouraged, neither wauer dispairinge in thy good indeuoures: but foorthwith arise, turne to mee, and call vpon mee with a sure hope of pardone, I know the generall weakneſſe of man, I knowe also thy peculiar frailetie, truste to mee, thy hope and ful trust cannot be too assured in me, if thy life be good and

repentante. Wherefore haſtily flie vnto mee, I will take thee vp, heale, and defende thee, what doeſt thou feare yet, O Daughter, why doeſt thou not euen now deſire deathe, for what euill can death bringe thee: Truely after thou haſte bequeathed thy Carkas to the ground, thou ſhalt no more offende mee. Thou ſhalte no more be defiled with ſinne, if thou loue nothing in this world deathe can take nothinge from thee, if thou loue any worldly thinge, wilte thou ſtande to the daunger, nay rather thou loueſt thine owne perilles. Therfore before thou die ceaſe to loue

worldly

worldly and transitory thinges, if thou feare not to much to die, yea if thou loue me alone in this life, be gladde thou shalte die, for but by death thou canst not gette what thou louest. But I know what thou fearest, truly nothing in this worlde thou louest, nothinge thou doost possesse that either thou carest to enioye or wouldest sorowe the losse, but trembling and feare vexeth thee, because thou knowest not whether thou be worthy loue, or hatred: Thou knowest not howe thou shalt be receiued of mee, either to reste, or paine: None of these shalt thou know O daughter

ter, neither is it expedient truly. Though thou feare, yet abide in hope and sure trust in mee, whether thou liue or die: of thy selfe thou canste neither liue nor die well, both thou haste of mee, if I geue thee to liue well, shall not I also graunt thee wel & happilie to die: seeing therof thou hast all of me, seeing thou lookest for all thinges at my hande, how is it thē that thou hopest one thing and dispairest another: Truste then and caste all thy thoughtes and care vpon mee, as liuinge thou art able to resiste no temptacion, nor auoyde any sinne, so neither dyinge arte thou able, if

faithfully

faithfully I preuent temptati-ons, and moderate them in thy life, the same will I doo in thy deathe. Neuer enter battaile with thine own force and armes but leaue it vnto mee, & leaninge to mee, I will fight for thee, and I fightinge for thee, and defen-ding thee, what cause haste thou of feare, neither doubte thou of the condition or kinde of deathe. Nullum est genus mortis, quod nocere potest iusto. No kinde of deathe is able to annoye a iuste man, for ỹ iust with what deathe so euer he be besette, is in safe-garde: Therefore be nothinge carefull whether at home, or a-brode

brode, in bedde, or in fielde thou shalt die, neither feare whether thy death be naturall or violent: But as the Apostle counselleth, study to liue soberly, iustly and godly, that thou may well and happily die. An euil death dooth not folow a good and iust life, but the deathe of the iuste is precious in my sight, how so euer they ende this life, whether in the water, in the fire, or in bedde they die.

A sweete and comfortable Consolation for al weake mindes: to confirm & strengthen them against Desperation.

Whosoeuer refusinge ỹ hope of pardon, rũneth headlonge into the goulfe of desperation: doth not only distrust the omnipotencie of God: (perswadinge him self that there is som crime, whiche he is not able to extinguish) but also maketh him a lier. By the mouthe of his Pro-

phet

phete he hathe promised free remission of sinne so soone as the offender bewaileth : but frowardely doothe the posterity of Caine say : Suche is mine iniquitie, as I shall neuer obteine remission.

What sayest thou caitif ? If God be not able to pardone bicause of the greatnesse of thy sin thou robbest him of his Omnipotencie : If he will not do that which he can doo, he is a Liar, and too lighte, not to perfourme the thing, whiche so oft he hathe promised by the mouthe of his holy Prophetes. It is saide of the Psalmiste, God is gratious, and mercifull, long sufferinge, and of great

great goodneſſe: The Lorde is louing to all menne, and his mercie is ouer all his woorkes. Is there any thing then moze admirable, then the creation of the heauens, with ſo many ſhininge bodies: then the makinge of the Earthe with ſuch ſinguler varietie of liuing Creatures, Trees, plants Fruites, and all other thinges: then the fabzication of ſo many pure Celeſtiall Soules? So that who durſte be bolde to affirme (had not the Pzophet manifeſtly ſpoken it) that the mercies of God doo excell the glorie of his handiwoorkes. Holy Scripture ſomtime termeth the mercie

of

of God, greate, somtime to great and sometime it amplifieth the force therof by the name of multitude, or number. The Kingly Prophet Dauid in one selfe place comprehendeth both ỹ greatnesse and multitude of heauenly mercie, saying: Haue mercie on mee O God, after thy great goodnesse, & accordinge to the multitude of thy mercies doo away mine offences. Wheare great iniquity is, there needeth muche compassion. If thou but weighe howe heynous the offence of Dauid was, thou wilt acknowledge the greatnesse of Goddes goodnesse: If thou consider how ofte he offended in

that ſinne, thou ſhalt ſe the multitude of his mercies. That God whiche is our Kinge, our Father, our Maiſter, our ſpouſe preſcribeth no determinate nũber of offences, but as oft as thꝛoughe true repentaunce wee return to him, hꝛ forꝛgetteth, and forꝛgeueth the puniſhment wh ch he thꝛeatneth to vs: he entertei=neth vs emongeſt his Familie, leadeth vs into the chaumber of his loue, and receiueth not vs onely, but forꝛgetteth our offen=ces: Hꝛ bꝛingeth the loſt ſheepe vpõ his ſhoulders to the ſtaules and biddeth the Congregation of the choſen to his reioyſinge:

He goeth to meete the Prodigal Sonne, returning frō his longe and lothsom iorney, and putteth a Robe, and a Ringe vpon him, and commaundeth the fatteste Caulfe to be killed for him.

What other thinge doothe this signifie, but the immense or, as I may say, the ouermuch mercie of God? It is no meruaile, though his mercie excede, which loueth vs so exceedingly. Paule feareth not to write thus to the Ephesians, We are (saith he) by nature becom the Children of wrath: But God, which is ritche in mercie, for his tender loue, wherewith he loued vs, when wee were deade to sinne

ſinne, hath raiſed and reconciled vs againe to Chriſte. S. Iohn, **in his Goſpel moꝛe plainely expꝛeſſeth the maruailous loue of God our Father towardes vs,** ſaying: So God loued the worlde, that he gaue his onely begotten Sonne, that who ſo beleeueth in him, ſhoulde not periſhe, but haue euerlaſting life. **Wherunto** Paule **aptly agreeth,** He that ſpared not his onely Sonne, but gaue him for vs all: hath he not geuen vs al thinges togeather with him? **This ſo great loue: this ſo great kindneſſe, doth it not woꝛthily appeare vnmeaſurable, becauſe wee haue nothinge, whiche wee haue not freely receiued of**

God. What so euer wee doo, what so euer we possesse, it commeth by the mercie of God: Yea it is the mercy of god that made the Angelles, and created the worlde. If he had wrought it to him selfe, his power and policie might haue ben praised: but sith to our vse he hath framed al these thinges, shall wee not acknowledge his mercy to be marualious. For whome haue the Celestiall Ayres their course: to whome lendeth the sunne his beames by day: the Moone with the Starres, their brightnesse by nighte, but for Man? For whose vse made he these thinges

of

of nothing? For whose sake, but for mannes onely, doo the hanging Cloudes geue their shade, and bedewe the pleasaut fieldes? Why blowe the windes: why flowe the Riuers: why spreade the Springes: why encrese the Seas, but for the vse of manne? Who reapeth the commodities of the fertle earth, which engendreth so many liuinge thinges, suche wealthy store, but manne? Ther is nothing that God hath not made subiect to man: onely he woulde that man should be obedient vnto him. Many times our mercifull God sendeth aduersity, either to cleare vs of our

transgressions, or to deterre vs from sinne, or to minister occasion of weldooing. Thus was Abraham tried: so was Iob prooued with many miseries: thus is euery one whiche liueth in Iesu Christe tried in this worlde with sundry afflictions, as the Gould with the fire: where are those that murmure againste God, when either infirmity of health, or deathe, and losse of wife and childzen, or decay of worldely wealthe happeneth to them: nothinge knowinge that these are the manifeste signes of a mercifull God. Let vs geue eare to the counsel of Salomon: My sonne

(saith

(saith he) despise not the woorde of God, nor forsake his correction: For whome the Lorde loueth, he chasteneth and delighteth in him, as a Father in his sonne. The Apostle Paule hath ꝯ like saying to the Hebrewes, Whom the Lord loueth, he correcteth: and rebuketh euery Childe that he receiueth.

Then (by Paules counsell) when any stoꝛme of aduersity ariseth, let vs stand fast in the Truthe: knowinge, that he offereth him selfe to vs, as to his childꝛen, like a mercifull God. If the loue of God lend vs pꝛosperity, let vs geue him thankes, and be carefull that wee abuse not his

bountie. Yt miserie oppresse vs let vs neuertheleſſe geue thanks to him, and commit our selues to his Iudgemente To obtaine healthe, thou geuest thy selfe vp to the Phisicion: thou yeeldest thy selfe to the Cearde, Sawe, and searing of the Chirurgion: And to enioy euerlasting health feareste thou to trust thy Creatoure, thy Maister, thy Father, and onely Sautour? Thou darest not say to the phisition, thus and thus cure mee? And wilt thou prescribe to God ye meanes of thy sauinge health? Let euery one of vs descend into ye deapthe of his conscience: let vs consider

how

how oft, and how greeuoully we haue offended God, how his benefites are defiled with our iniquities, and so wee shall see, how much wee are indetted to his infinite mercy: which hathe borne with our frailty so gently: which by so many meanes calleth vs to repentaunce: whiche so willingly pardoneth the penitente, and conuert. Truly he is greatly to be lamented, which refuseth the fountain of euerlasting life, and neuer by repentance returneth whence he departed. The Prodigall childe straied farre, leaft, and forsooke his Fathers house, and yet returned. Peter

was

was farre gone, when he denied his Maister thrise: but yet remembringe the woordes whiche Jesus spake to him, he recãted, and wepte bitterly. How gently dooth the Lorde in Hieremie vnder the person of ꝑ wife (which hauing forsaken her Husbande, gaue her selfe to euery man) call his people to repentance: Return my children, & be conuerted (saith he) because I am your husbande.

But oh wretched is the man, that stoppeth his eares at this voyce of the Lordes. To daie (saith the Psalme) if you heare my voyce hardē not your hartes: This is our daie, as longe as wee liue in

(in which the Lorde ceaseth not to call vpon vs to repentaunce, offering vs prepared pardon. God him selfe in Ezechiell dooth not onely promise remission to him that forsaketh his euill, but voweth oblivion of all his former offences. For after he had reckened all the erroures which man fell into, he added: If the wicked man will be soary for his sinnes, keep my commaundements, and doo the thing that is right, he shall liue, and not die: and I will not remember ought that he hath donne. Haue I pleasure in the death of a sinner (saith the Lorde God) or rather woulde I not his conuer

sion

sion from his euill waies, that he might liue? And againe he saith, Returne and repente you of your faultes, and your iniquitie shall not preuaile against you. Caste awaie euil cogitations, and take you a new Spirite. And why wilte thou die, O House of Israell: I will not the deathe of a sinner, returne and thou shalt liue. O wretche, why despairest thou, sithe to this ende God sente his Sonne into the Earthe, that thou mightest haue comforte. This is the loue of God wherof Dauid speaketh saiyng: Wee haue seene thy louinge kindenesse, euen in the middest of thy Congregation. Be early at the

the Church occupied in prayer: abide in the Apostolike faithe: beware of Idolatry, imbrace the louinge kindenesse of God who crieth vnceassantly: I wil not the death of a Sinner, but rather he conuert and liue. Harke to this sweet Oracle, shake of the drousinesse of errour: and rise with Christ, that thou maiste liue in him. Marke how liberally he promiseth, At what hower so euer a sinner shall repente, I will put all his wickednesse oute of my remembraunce. He hath no respecte to the nature of thy faultes: he forceth not the greatnesse, or number of thine offences: repent, but

as

as thou oughtest, & he wil blotte thy wickednesse out of memorie. That our prayer may be more acceptable to God: the Prophet Osee telleth vs how wee shoulde pray: Returne vnto the Lorde, and say to him: Lorde, take away mine iniquitie: & receiue (if I haue any) my goodnesse, and I will geue thee the batlinges and Sacrifice of my lippes. Let vs reuerte that haue shamefully erred, to him which taketh away the sinnes of the worlde: and let vs say, Take awaie from vs the euill which wee haue donne: and accept this good? what good? Euen the Sacrifice of our lippes: wee geue thee thanks

mighty

mighty God, to whom wee owe all that wee haue: Take from vs which is ours, & accept of vs ȳ which is thine owne. Returne (saith Ioell) to your God, because he is louing, and gratious, long suffring, and of much mercy, & ready to pardon mischief. Though the waight of sinne astonne thee: yet let ȳ mightinesse of Gods mercy vpholde thee: which the Prophet doothe many waies exaggerat. God (saith he) is gentle: whiche he addeth, that wee shoulde not dispaire of pardon: God (saith he) is gratious, that wee shoulde vnderstande how he not onely helpeth vs, but that he pitieth oure mise-

miſeries: And thinking not this ſufficient, he adioyneth, Long ſuffering: And yet art thou doubtfull, ſinner? Harken then what foloweth: And of great mercie: If thy faultes be many, care not: great is the goodneſſe of God. What remaineth now, but that thou turne and goe to him that inuiteth thee. Thou wilte ſaie, the horrible threatninges of puniſhmente feare mee: Geue eare and marke: And he is ready to pardon miſchief: that God which is ſo often ſtirred to anger, of his owne accorde mooueth thee to repentaunce: calleth thee to forgeueneſſe: forgetteth his threats deni-

denieth thee the tormente of hel, in steede of punishmente: geueth thee his blessing: not onely turneth to thee that repentest, but willingly goeth to meet thee, and embraceth thee. This is it which was promised by Zacharie Turne vnto me (saithe the Lorde of Hostes) and I will be conuerted vnto you: What meaneth he by Returne vnto mee? that is acknowledge thy weakenesse, and aske mercie. And what is meant by this: And I will be conuerted vnto you: That is, of a reuenger I will become a healper: I will assist your indeuours: and looke what throughe your owne

ſtrengthe you can not bringe to paſſe, thou ſhalt attaine to by my fauoure. No man can freely hate his owne ſin: vnleſſe God mollifie his ſtoany harte, & geue him a fleaſhly hart: vnleſſe for a defiled conſcience, he make a cleane hart: vnles for a corrupt ſoule, he renewe a right ſpirite in him. Peruſe, Reade, vnreade the conuerſation & life of Chriſt there thou ſhalte finde nothinge, but of his euerlaſting mercy towardes all men. He freely healed the ſicke: fedde the hungrie: deliuered them ỳ were in daunger: cleanſed the Leapers: gaue ſight to the Blinde: reſtored the

Lame: cast out Diuels: raised the deade to life, and pardoned the wicked. Search again the vniuersall discipline of God, what other thinge conteineth it, then the maruailous compassion of the Almightie? Doth he not inculcate into our mindes by Parables, to the intente wee shoulde not fall by any meanes? To that ende serueth the parable of the lost sheepe, which was brought againe on the Sheepeheardes shoulders: the Parable of the lost, and found groate: of the hole men that wanted not a Phisition: of the seruaunt to whom his debts were forgeuen:

of the Publicane, and the Phariſey: of ꝯ broken man whom ꝯ Samaritane cured: of the good ſteward towards his dettours, and of the crafty Steward towardes his Maiſter: of the Prodigall Childe taken againe into fauoure. As touchinge the bare name of the Goſpell, doth it not promiſe mercie? Yes it geueth lighte to the Blinde, liberrie to the Captiue, Health to the broken, and laſte of all a gratefull gaine to the Lorde, who thirſteth nothing, but the Saluation of ſinners. Likewiſe the name of Jeſus, that is (of a ſauiour) what els doth it promiſe

to

to the sinner, but mercie, and blisfulnesse? If he had come representinge the Maiestie of a Judge, there had ben som cause why euery one mighte haue feared: but knowinge him to come as a Sauioure, dooste thou dispaire Saluation? for the surer hope of Saluation, the Sonne of God suffered death, and offered vp him self a valiaunt Sacrifice for the sinnes of manne.

And hanginge on the Crosse, praieth for his persecutoures, and thinkeste thou that he will deny thee the forgeueneste of thy sinnes, that dooste acknowledge thy wretchednesse, and craue re-

mission? Trust him that is mercifull, and thou shalte finde compassion: A sure hope obtaineth any thinge at Christes hande: who so mistrusteth the Physition, hindreth his owne health. The wooman of Canaan, cried, and her Daughter was cured: The Centurian beleeued, and his Seruaunte was made whole againe: The Father praied, and his Sonne was cleansed of the foole spirite: The Apostles cried out, Healpe Lorde for wee perishe: and they were deliuered. And wee see, that in diuerse he hathe not respected the Prayers of the mouth, but onely the Faith. He

did

did but perceiue the faith of the people, and saide to the sicke of the Palsie, Be of good cheere my sonne, thy sinnes are forgeuen thee. The Mother and her companions do but weepe, and her sonne is raised from deathe to life: Martha, and Mary did but mourn, and Lazarus was reuiued: Mary the sinner bewaileth: he annointeth her, kisseth her, and saithe: Thy sinnes are forgeuen thee. He sufficiently aſketh, that confeſseth his infirmitie: he aſketh effectually, that lamenteth, and beleeueth. The woman troubled with superfluity of bloud, secretly touched the vesture of Jesus:

and immediatly she felt the force of his mercie. We Reade also of many others that weare healed by touching his garment: so neuer vnprouided is his goodnesse: and at all times he geueth comfort to the weake. If thou be afraide to call vpon Iesus: if thou canst not come vnto him, yet at the least touch the edge of his garment: Read the Scriptures: folowe the doctrine of the Apostles: for by them he often sheweth his vertue, and telleth of thy sauing health. O blinde, and vnthankfull, whiche despise the grace of God, so ready to be obtained. But oh thrise wretched,

ched, whiche despaire in that whiche is willingly and freely offered, he is easily pacified, that is reuenged against his will. What other meaning hath this Phrase, but that ye Lord leaueth no way vnsoughte for, to bringe vs to Saluation: and wee wittingly forsake the hope of Saluation? And why wilt thou die O house of Israel? with teares he lamented Hierusalem, which heaped vengeaunce vnto it selfe by their malicious errours. O Hierusalem (saithe he) howe often would I haue gathered thee togeather, as the Hen gathereth her Chickins, and thou wouldest not? Our

humble

humble Sauiour weepeth, bi-
cause he may not saue vs, mise-
rable sinners, and we despare in
him, as though he woulde not
saue vs. All the House reioysed
where the Sonne whiche died,
was reuiued, and receiued again
that perished. That good Fa-
ther calleth the company of the
Heauens to reioyce ouer the pe-
nitent sinner: and thou wretche
despairest, enuiynge bothe thine
owne safegard, and the gladnesse
of God. Shall we beleeue that
he wil not pardon malefactours
who lamenteth the deathe of a
sinner, and reioyceth at the con-
uersion of the penitent? He cal-
leth

leth al men to the marige Feast: he would haue his house filled with straungers: maketh the Blinde, and the lame to com in: And why staiest thou Caitiffe? Why forsakest thou not thi swinish Soyle? why striuest thou against the mercy of God? there can be no greater folie, then for vaine and variable thinges to forsake Eternity. There is no greater wisedome, then for a litle sufferaunce, to gaine Immortality. Great is their ignoraunce therefore, which perseuer in their naughtinesse: But greater is the wisdome of those, that liue in newnesse of life. O what

cost

coste wee bestowe, what paines wee take in findinge corruptible mettalles, and howe little wee care for the treasure of Goddes mercie, whiche is laide open, and freely offered to vs.

The Lorde is ritche in mercy. The treasure of worldly wealth may be wasted by prosuse expence: But the bounty of Gods goodnesse hath no bottome. God hath assured his Faithe to man, and (as Paule writeth) he can not denie himselfe. He offereth to be chalenged, and reproued, if he hath not performed his promises. For thus hee speaketh in Esau to a wicked generation: Lift

vp your ſelues, and be cleane: take awaie the thoughte of euill: ceaſe from miſchiefe: learn to doo good: ſeeke Iudgement: helpe the oppreſſed: Iudge the Innocent: defend the Widowe, and com and reproue me (ſaith the Lorde.) Heareſt thou now wretched man? what els requireth our gratious God of thee, but amendemente of life? And that the enormity of thy haynous crimes may not exanimate thee, attend to the ready remiſſion. If thy ſinnes (ſaithe he) were as red as Scarlet, I will make them as white as Snowe: and if you will harken to mee, you ſhall eate the Fruites of the Earthe. O

curſed

cursed Progeny of Eue, why dost thou yeeld to the disceiptful promisses of the Diuell, that allureth thee to destruction? And art deafe at the Sonne of God, which would assoceate thee with euerlasting ioy. Repent (saith he) for the Kingdom of God is at hand. The Sonne of God promiseth: the Father commaundeth thee: the Holy Ghoste inuiteth thee: and yet thou arte Scrupulous to receiue that which is offered. The voyce of the Apostles, is the voyce of God: and they crie Repent, & be baptised in the name of Iesus Christe for the remission of your sinnes: and receiue the guifte

of

of the Holy Ghoste. Forsake your foule, filthy, and abhominable traditions, and seeke the Kingdome of Heauen. There runne vnto Christe, Souldiers, Publicanes, Harlottes, Idolaters, Mansleares, sorcerers, bawdes, Incestuous persons, none are exempted, all haue free course to the mercie of God: their former life is not imputed to them, if they repente and amende their liues. Like as the grounde often moystened with Heauenly dewe, and yet yeeldeth to his tiller, nothinge but thornes, and brambles, is worthy to be had in contempt, and to be geuen to the fire,

fire. So God many times, for the contempte of his goodnesse, geueth sinners vp to their reprobate sense. Wherefore it is beste to leaue of procrastination of amendment of life: and when the Lord calleth vs to cast of the olde man, with his deedes, and concupiscences: least God, which hath bene denied to be harde, at the least refuse to heare our complaintes. Horrible is the voyce wherewith he threateneth those which will not heare him that so graciously calleth. Because (saith he) I haue called, and you haue refused: I haue stretched out my hand and there was no man, that woulde

looke:

looke: because you haue despised my counsell, and set at naughte my admonitions, I will laughe at your destruction, when that shall com to passe, whiche you feared: when abortiue misery shal com vpon you, and the stormes of destruction shal preuente you: when sorowe, and anger shall possesse, and oppresse you: then will you call vpon mee, and I will not heare: They wil rise betime in the morninge, but they shal not find me: because they haue hated my Discipline, and haue bene voide of the feare of God: haue not harkened vnto my counsell: and haue defied my correction. In this life there is hope of mercie.

Wherfoze while thou liueſt, call foz the grace of God, and amend thy life. The carefull God of our Saluation, hathe ſuffered mighty, and meruailous menne to erre, that wee by their exam-ple might haue comfoꝛt, and not diſpaire in hope of pardon. In Holy Scripture who is moꝛe commended, then Kinge Dauid: who was bothe a Kinge and a Pꝛophet: a choſen man after the harres delighte of God: out of whoſe ſtocke came the Sauiour Chꝛiſte: But into howe many, & greeuous crimes fel ſo mighty a man: Yet hearing Nathan pꝛo-nounce the greeuous threate-nings

nings of God, cried out: Lorde, I haue sinned. And Nathan saide, But the Lorde hath taken awaie thy sinnes: thou shalt not die. God suffered Peter to offende greeuously and yet when he had lamented, he obteined mercie. When he gaue him charge ouer the sheepe (for which he shead his pretious bloud) was it likely ỹ he meant to remember the deniyng of him thrise? No no, he had so freely forgotten it, that there remained no iote imprinted in the memory of our louing God. Wee haue many examples of sinners: and not a few of the penitent: the example of none ought to moue

vs to sinne: let vs not to muche trie God: if any man be encumbred with iniquity, he hathe examples of repentance: let him not dispaire. They doo euill which will not repent with them whome they haue transgressed withall. After Dauid had willingly confessed his fault, and acknowledged the iuste iudgement of God: behold what great hope he conceiued of the mercie of God: Sprinkle mee (O Lorde saith he) with Isope, and I shall be cleane: washe mee and I shall be whiter then Snowe. By the sprinkling of the bloude of the immaculate Lambe he promiseth to him

himselfe cleareneſſe too, though he acknowledge his conception to be ſinfull, yet by this waſhing he hopeth after the whiteneſſe of innocencie, whiche paſſeth the white of the Snowe. And he truſteth not onely in the Innocencie, but looketh to ſee his doubtfull penitencie turned into Heauenly ioy. Thou ſhalt make me heare ioye and gladneſſe (ſaith Dauid) that the boanes which thou haſt broken maie reioyce. Geue me the comforte of thy healpe, and ſtabliſh mee with thy free Spirite.

O ſinguler Faithe of a ſinner: what man hath at any time cried Ieſu haue mercie on me: but forth-

with he hathe obteined grace. Take pittie Lorde (saithe the woman of Canaan) and her Daughter was healed. The blinde poore man cried out, O Sonne of Dauid haue mercy on me, and he receiued sight. Let vs hartely, zealously, cõstantly cal on him, & in the middest of our miseries, say: Iesu thou Sonne of Dauid haue compassion vpon vs: And of poore impotent beggers, he will make vs felow heyres with him of the kingdom of heauen. He hath opened the Sanctuary of his holinesse, and thou runnest into the Dungeon of despaire: he hathe stretched out his hande to thee, and thou tur=

turneſte away thy face: he ope-
neth the gates of Heauen, and
thou haſteſt to deſtruction:
beholde the boſome of his good-
neſſe, and thou creepeſt into the
Lake of vnhappineſſe. The
Theefe that hunge on the croſſe
heard him, ſaying: This daie thou
ſhalt be with mee in Paradiſe: and
thou offereſt thy ſelfe to the Di-
uell. The mercie of God came
vnto vs, when he ſente his ſonne
into the Earth: let vs therfore
go to it: Let vs incline to him,
as he did to vs: The waie is
firſt to leaue our life. For firſte
the Phiſitions vſe to purge the
bodie, that they may miniſter

holsomer Medecines. Forsake O thou sinner, thy wicked imaginations, which fight againste God: leaue to lust, be not couetous, refraine riot, flie arrogancie, that God may powre his blessinges vpon thee. He that persisteth in his wickednes and calleth for grace, is like to an enemie which being ready armed asketh peace of his Maister, he that asketh, receiueth: he that seketh, findeth: and he that knocketh, hathe it opened to him, if thou wilt desire mercie, craue it truly: if thou seeke it, seeke it in dede, if thou knock at the gate of forgeuenesse, knocke earnestly

If

If thou require an example of one that faithfully craued the fauour of God: Mark the prodigall Childe, who leauinge his ſwine, returned to his Father, and ſaide: Father, I haue ſinned againſte Heauen, and againſte thee: make mee as one of thy hired Seruauntes. Marke the Publicane which for ỹ giltines of his conſcience dare not lifte vp his eyes to heauen: dare not come to his redeemer, but ſtandinge a farre of knocketh his breſt and ſaith: Lorde be mercifull vnto mee a ſinner. S. Hierome affirmeth the offence of Iudas to be greater in deſpayringe the mercie of God, then

then in betrayinge Christe, as Cain stirred God to anger, more through desperation of pardon, then by the slaughter of his brother Abel. Many whiche haue persecuted Christ, being conuerted, and beleeuinge in him haue obtained pardon: and are made examples to man, that he ought not to distrust the remission of his wickednesse, seeing the death of our Sauiour is forgeuen to the penitente: Wilte thou heare saithe Augustine, the mercy of God, leaue thy abomination and he will forgeue thee? Wilt thou see the truth of God: doo good and thou shalt be crowned with

with Iustice. God is not so mercifull to vse vniustice, nor so iust to be vnmercifull. But som man will say, men encrease their offences by to muche hope: but how much do they enlarge their giltinesse by distrust of Remissi-on? If there were no forgeue-nesse, then thou wouldest rage, and say: I am wretched: I am condemned: why is not my luste lawe: why shall I not fill my selfe with facietie: if after this there be naughte but tormente: this woulde be thy sayinge, O woorse then despayre it selfe: He dooth better therfore that cor-recteth thee with promise of for-

get-

getfulnesse, and saithe: I wil not the deathe of a Sinner, but that he conuert and liue. God by his promise woulde not haue sinners to presume: but his will is they should not in any wise distrust: and therfore he hath made them ignorant of the day of theire death: if thou repent, present pardon is prouided: no day is prefixed. Wherfore to conclude, if thou haue liued wel till this day and still abidest in this life, liue well: amend thy life: and beholde forgeuenesse: and be sure that what he hath pardoned, shall not be imputed to thee again, which for his mercy he graunte: that taketh

taketh away the ſinnes of the worlde. Amen.

Conſolatio.

NVlla meroris magnitudo, nulla anguſtiarum acerbitas, nulla defectuum multitudo, nulla ſcelerum enormitas, te ad deſperationem, nimiámne puſillanimitatem adducat: Quantumcunq; peccaueris, ſemper Dei miſericordia in infinitum excedit tuas iniquitates; Quantumcunq; infirmus ſis, ſemper illius benignitas adiuuare parata eſt tuam fragilitatem. Vult, & poteſt Deus ſanare, ac liberare te, ſi ad eum verè conuerteris, atque humilis

milis factus, ipsum Piè inuocas, & speras in eo. O quam homini salutaris, & Deo grata est spes, atque confidentia illa, quam Dei amor, sanctaque humilitas parit, & quæ hominem non ad negligentiam vel in curiam sese emendandi, neque ad facilitatem peccandi pertrahit, sed magis ad conatum proficiendi extimulat.

The

¶ The Auctthours Pzaier.

IN the deapthe of thi mercy (O Lozde) bowe downe thine eies, & beholde, encline thyne ears and heare, stretch out thine Arme, and helpe, foz I am thine vnwoozthy Creature, and hap=lesse man, that thzough thy rodde of wzath haue experiẽce of most wzetched misery. Mine enemies pursue mee with gaping iawes, and whetted teethe, saying with=

in

in themselues lette vs now deuoure him, for the time that wee looked for, is come, wee do finde, and see it. They haue fortified round about me, and haue inclosed me with torment and trauel. My fleash and skinne are made olde, my boanes are bruised, they haue hedged mee that I cannot geat out: and haue laide heauie Linckes vpon me.

Healpe Lorde thy seruaunt, whom thou neuer failedst, I cry and call pitioully, yet am I not heerde: my innocencie is troden downe, & my life subdewed with false surmises. My mourning they daily heare, but comforte I finde

finde farre of. They haue stop-
ped vp my waies with quartered
stoanes, and made my pathes
crooked. They lay waite for me
as wild Beares and deuouring
Dragons with open mouth: de-
liuer mee from their greedy
gripes, and free my feete from
the paths of such venemous ser-
pentes.

O Lord, thou seest they haue
stopped vp my well springes
of truthe: how they haue broken
mee in peeces: preferred their
guiles, and altogeather laide me
waste: I am made their marke
to shoote at: their strongest
bowes haue they bente againste

me: out of their malicious quiuer they haue shot their sharp shaftes of eger enuie, yea, euen into my raines. They laugh me to scorn in their dissembling hartes, and yet bear me faire countenaunce.

No regarde is had of my truthe, and vtter confusion is com vpon me: thy guifts Lorde, proper to my selfe are holden from mee, and I perish in want, hauing of mine owne. The leauen of my Breade is made with cruell cares, and my drink mingled with salt teares: they haue ouerwhelmed mee with heaped stoanes, and haue buried my innocencie in shamefull graue. I

am

am sequestred from all freedom: and thou Lorde knowest I am not giltie.

Correcte mee not in my misdeedes towards thee Lorde, but in the mildenesse of thy mercie: for I acknowledge I haue don thinges vnlawfull againste thy Throne, and am no more woorthy to be called thy Childe. Yet Lord from the bottome of a broken harte I aske thy Pardon, and my Spirite trusteth in thy mercie, and requireth that mine enimies may no lenger triumph ouer mee. Sweete Lorde loke downe and remedie my miserie and thraldome: Remember how

long I haue ben fedde with sor-
rowe and care: how my Body
wasteth, and my Soule melteth
away. I feare Lorde thou hast
forsaken mee, and sette vp the
horne of mine enimies: that thou
geuest them this longe Glory o-
uer mee.

O mercifull Father, doo not
so I beseech thee. If my scourge
be determined (with thee) for a-
nie my contẽptes of thy will: yet
deliuer mee from the handes of
the malitious. I acknowledge
my faultes towardes thy Cele-
stiall Seate, and say: my righ-
tuousnesse all is stained. I ap-
peale to thy mercy, for thy truth,

and

and Gommes sake. But Lorde if my breast euer harboured any vniust pretence, or acte againste thy Seruaunte Elizabethe, my gratious Queene and Gouernoure, as a ioyfull praie bestowe me emongest mine eger enimies. To this day, from my birthe, thou knowest Lord, I haue honoured her with Loyall loue, and serued her with true harte, and innocent handes.

Now Lord, if such discharge of dewtie hathe euer wonne victorye ouer any her woorthy thoughtes, I beseeche thee, not in my deserts to thee, but for my truthe to her, multiplie in secret

breit such thoughtes to sure encrease of firm beliefe, as through thee inspired with my large truthe, which might neuer boast her selfe: I may be saued from the snares of the malicious, and my innocencie knowen to her.

Wake Lorde, I beseche thee, and renewe on mee thy mercies, and helpe, as euer thou hast don of olde. My Soule saith within mee, thou Lorde arte her onely portion: and therefore shee will hope in thee. And my body hast thou alwaies deliuered in greatest perill, when so euer I haue put my trust in thee. Arise, most mightie helper, and ayde thy seruaunt,

uaunt, who only seeketh succour of thee. Sure I am, in mine enimies pittes, thou wilte not mine Innocencie perish: neither destroy mee vtterly in mine vnrighteousnesse towardes thee, for that my contrite hart appealeth to thy mercie: and thy condition is not to seeke the deathe of a sinner, neither to be founde vntrue in thy promisses, wherin my Spirite onely trusteth.

Amidst my sorowful plaints and scorchinge sighes, Lorde poure out thy comfortable dewes of thy compassion. For in no other healpe will I truste, but in thine, thoughe the whole earthe

would assure me. Mine enimes swarme as Bees to the Hieue, and spreade as flowers of the Spring: my freendes walke in single number: and hundreds that earst professed faithe, denie their sentence: suche as woulde my good, want the mean therto: and those that beste may, with Fortunes threates are beaten downe, and made lame. Wherfore, Lorde wash the vnderstandinge of my gratious Gouernesse, with the flowing springs of my truthe. Cause her swift speedy hande to restoare my decaied partes: Guide her minde still in thy loue, and feare: who

with

with such perfite wisdome, true iustice, and pitieful compassion, shewinge whose member shee is, hathe thus wonderfully preserued mee.

Yea further Lorde guide so her course on earthe, that thou maist afterwards of right, equal her ioyes with thy blessed Cherubins aboue the high heauens: Continewe in her thy grace, which geuest euery good guifte: that as shee is thy chosen vessel, no vsurpinge harte, nor bloudy hande may euer haue power against her: But replenished with thy holy Spirite, may execute thy will and walke in thy pathes,

paths, neuer wanting ye strength of thy right hand to beat downe her enimies. But found worthy of thy ritche goodnesse, wee may longe enioy so matchlesse a Heade, and Gouernour. Graunt this Lord, I beseeche thee, with exchaunge of my hard state into better, euen at thine owne will: and my Spirte shall neuer cease to geue praise and thanks to thy holy name, Amen.

To

To the Reader.

MY willinge minde ſundrie waies annoyed in the purpoſe of my Pen, is forced with other labours, not onely to eſtrange her Royall Maieſtie the finall partes of this ſmall peece, but here to offer thee (courtuous Reader) in ſupplie of voyde paper, theſe fewe ſelected Sentences in bothe tongues, out of Holy Scripture, and other Diuine, and Ancient Writers: whiche for their woorthineſſe, thy behoofe, and leſſe labour, if thou accepte better placed then barraine paper, and graunte theire once reading

dinge, I haue my deſire. For after deeme I, if knowvledge of Vertue may allure thee, or vievve of vice abaſhe thee, often wilte thou reade, and vnreade them, to imbrace the good and eſchevve the ill. Which the heauēly Father graunt vs al his grace to fulfill.

Sen-

Sentences out of the holy Scripture.

The feare of God is worshipp, and triumph, gladnesse, and a ioyfull Crowne: yea, who so feareth the Lord, shalbe happy, and when he hathe neede of comfort he shall be blessed.

The Seede of them whiche feare the Lorde shall be brought to Honour: But the generation of the prowde, disceiptefull, and malitious, shall perishe with the

shame

shame of their wickednesse.

Laboure to geate thee a good name: for that shall continew by thee surer then a thousand greater treasures of Golde. A good life hath a number of daies: but a good name endureth for euer.

The vntruth of a lying tongue murdereth the Soule: vpon the heade of the backbiter, and blasphemour, with terrour shall the Lorde sende the thunder of his wrath, & consume them hastily.

He that loueth Riches, shall not be iustified: And who so followeth corruption shal perish in the same.

Goulde, and Siluer is the tree

tree of falling to euery one, that greedily seeketh the same: blessed is the Ritch, which is found without blemish.

Trauaile, and carefulnesse for Ritches, taketh away the sleepe, and maketh the flesh to consume: they help not in ꝑ day of iudgemente: Rightuousnesse shall crowne thee: Through thy euil gotten goods shalt thou perish.

The ioy, and cherefulnesse of the hart is the pure life of man: And his cleare conscience a sure fortresse against death.

The Tree of the field is knowen by his fruite: So are the rotten thoughtes of the dissemblinge

perſonne by his open deedes of malice.

Forgeue thy neighboure the hurte, that he hath done thee: ſo ſhall thy ſinnes be forgeuen thee when thou praieſt.

Remember the ende, and lette enmitie paſſe which ſeketh death and deſtruction: abide in the commaundement of thy God: that thou maiſte reape his bleſſinge.

They that reioyce at the fall of the rightuous, ſhall be taken in the ſnare: anguiſhe of harte ſhall conſume them before they die.

Wreſt not yͤ the law: nor know any

whose eyes beweth all vertue: seekes to punish al wickednesse, be not in the number of suche. Hester. 16.

My right hand shal not spare the sinners: and my sword shall not cease ouer them, that sheadde the innocent bloud vpon earth. Esdras. 15.

Despise not a man that turneth himself away from sinne, and cast him not in the teethe withal: but remember we be all fraile and offenders. Ecclesiast. 8

Three thinges there be that my Spirite fauoureth: the vnitie of Brethren, and the loue of Neighbours, a Man & wife

that agree well togeather.

Three things there be which my Soule hateth : a Rich man Couetous, a poore man proude: an Olde man that is vnchaste. Eccle. 25.

Oppresse not thou the Lawe, nor knowe any person , neither take any reward, for gifts blind the wise, and peruert the wordes of the Righteous, that which is iust shall then followe that thou mayst liue. Leuit. 19.

See that thou know no faces in iudgemente , nor doo any vnrighteousnesse in iudgement, in meatte Yearde : in Waighte: or in Measure : trewe Wallances :

trewe

trewe waightes: a trewe Epha: and a trewe line shall you haue to all men. Ibidem.

Thou shalt not fauoure the poore, nor honoure the mighty: but in rightuousnesse shalt thou iudge thy Neighbour. Ibidem.

Thou shalte not aduenge thy self, nor be mindeful of a wrong: but shalt loue thy Neighbour euen as thy selfe. Iames. 1.

As the Sunne riseth, is heat, and the grasse withereth and his flower falleth away, & the bewty of the fashion of it perisheth: euen so shal the malitious, ritch, vnrightuous, and dissemblinge person, perish in the wickednesse

of his waies.

Judge nothinge before the time, which will lighten thinges that are hidden in darkneſſe, and open the Counſels of the harts, ſo ſhall euery man haue praiſe of God. Corinth. 4.

See thou robbe not the poore, becauſe he is weake: and oppreſſe not the ſimple in iudgement, for the Lorde him ſelfe wil defend their cauſe: and doo violence to them that haue vſed violence. Prouerb. 22.

God reſiſteth the prowde: and geueth grace vnto the lowlie. Iames. 4.

Diſpiſe not thou the chaſtening

ning of the Lorde: neither dis-
paire when he geueth thee ad-
uersity: for whom the Lorde lo-
ueth, him he chasteneth: yea he
scourgeth with affliction euery
sonne that he receiueth. Hebr. 12

Lette euery man be swifte to
heare: slowe to speake: slowe
to wrath: for the wrath of man
worketh not that which is righ-
tuous before God: wherefore
lay aparte all malice: and with
all meekenesse of harte, exercise
truthe and quietnesse. Iames. 1.

Lay aside all maliciousnesse,
and all guile: fainednesse, and
enuie: all backbitinge: and as
new borne Babes, desire ye that

Wilke, not of the Bodie, but of the Soule: whiche is without disceipte, that ye may grow therby vnto saluacion. 2. Epist. Petr.

The eies of the Lorde do gouerne the Rightuous, and his eares open vnto their Praiers. Ibidem. cap. 3.

The desire of the Lowlie is acceptable, and the Lorde will encrease it: but the hope of the Prowde, is the indignation: and in the freshnes of theyr labours, wil he roote them out

He that casteth out his words rashly, woorketh care to his life: but who so through silence seasoneth his thoughtes with wise-

dome

dome, is the Authoure of longe rest.

Euery labour geueth fooythe his fruite, onely lippe laboure destroyeth time, & bringeth forth penurie.

The daies of aduersity are a blessing of God, & a cleare conscience is a continuall feaste: A malitious man kindleth strife: a foole vttereth his wrath in hast: but a discrete person coue-reth wrong.

The Lorde abhorreth the praier of the malitious: but who so humbleth his Praier in faith and Charitie, shall finde his re-sire

The

The desires of the Couetous man, bring vpon him confusion: but who so gathereth his Riches with loue and fauour, shall prosper.

Through Mercie and truthe, sinnes are pardoned: & through Righteousnesse and Faithe are thy prayers heard, and euill eschewed.

Righteous lippes are pleasaunt vnto Kinges, and dissemblinge tongues ouerthrowe hie Pallaces.

Better it is to be of humble minde with the Lowlie, then to deuide the spoyles with the prowde.

Pre=

Presumptuousnesse goeth before destruction: & after a prowd stomacke followeth a foule fall.

Mercie and faithfulnesse preserueth the Kinge, and with louing kindenesse his seate is holden vp.

Who so followe Rightuousnesse and Mercy, shal finde both life, rightuousnesse and honour.

Like as the Golden pillers are vpon the sockettes of Siluer: so are the bewtifull partes of the body vpon a wooman that hath a constant minde.

The harte of the foolishe is like a Carte wheele, and his thoughts runne aboute like the Axel-

Axeltree.

The wise man tempereth his rage with patience, & seasoneth his wooydes with wisedome.

Who so is Mercifull and geueth Almes, that is the righte thanckes offeringe: but he that stoppeth his eares at the crie of the pooze, shalbe cast downe: crie him selfe, and be not hearde.

All that is of the Earth, shall turne to the Earthe againe: all Wyckednes and Unrighteousnesse shall perishe: but Faithfulnesse and Truthe, shall endure for euer.

Rewardes and giftes blinde eyes of the wise, and make him

runne

runne that he cannot tell menne their faultes.

Let not thy mouth be accustomed with swearing, for in it ther be many falles.

The heauinesse of the hart is al the pounishment, and the wickednes of a woman goeth about all.

Like as to clime vp, a sandie waie, is to the feete of the aged, euen so is a wife ful of woordes to a still quiet man.

That woman that hathe bene vnfaithfull to the Lawe of the Highest, and hathe broken Couenaunt with her Husband, her

childzen

childzen ſhall take no roote: and as foz her bzaunches, they ſhall beare no fruit: A ſhamefull re=poꝛte ſhall ſhe leaue behinde her: and her diſhonoure ſhall not be put out.

Like as the Sunne when it ariſeth, is an oznamente in the highe Heauen of the Lozde: ſo is a vertuous wife the bewty of all her houſe.

Perpetuall are the foundati=ons, that be laide vpon a whole ſtoany Rocke: ſo are the Com=maundements of God vpon the hart of a holy woman.

What ſo euer happen vnto thee, receiue it: ſuffer it. heaui=neſſe

shewed vnto thee, that be aboue the capacitie of men.

Be not ashamed of thy freend in his aduersitie, and keepe not backe thy counsell, when it may doo good: neither hide thy wisedome in her beawty.

For rightuousnesse, and truthe striue vnto death: and God shall fight for thee againste thine enimies.

Make no tarryinge to turne vnto the Lorde, and put not of from daie to daie: for suddainly shal his wrath come, and in the time of vengeaunce he shall destroy thee.

Truste not in wicked ritches,

for they shall not help thee in the day of punishment, and wrath: Equity, Mercy, Justice, and Truthe shall deliuer thee.

In the bewtifull dales of thy prosperity forgeat not the foggy mistes of aduersity: and when it goeth not well with thee, haue a good hope it shall be better.

Happy is he, that hath no heauinesse in his minde: and is not fallen from his hope.

Let not to pray alwaies: and stande in feare reformed vnto death: for the reward of God endureth for euer: & vnto them that will repente, he hath geuen the way of righteousnesse.

Note

Note all these hither, to be out of Ecclesiast.

A dissembling person wil vnfolde thy Secretes: But he that loueth thee in truth, wil faithfully stand with thee in perill.

Through the lyinge lippes of the malitious, the innocente is destroyed: But in the bewtie of his truth, time shal deliuer him.

The innocente dealing of the iust shall leade them: But the wickednesse of such as dissemble shalbe their owne destruction.

The Lorde abhorreth them that be of fained harte: But he hath pleasure to encrease ye seede of the humble and faithfull.

Euery man shall enioy good according to the sayinges of his mouth, and after the workes of his handes: Doo they somme rightuousnesse, and speake the Truthe.

The innocente person shal be deliuered out of trouble: and the double dealer shall comme in steede.

Mercie, and Faithfulnesse let neuer goe from thee, binde them about thy necke, and write them in the tables of thy harte. Prou. 3

Be not wise in thine owne conceite, but feare the Lord, and departe from euill: So shal thy vertue shine, and thy healthes growe. Ibidem.

Theſe ſixe thinges dooth the Lorde hate: A proude looke: a lyenge tongue: handes to ſhead innocente bloude: an harte that goeth aboute with wicked imaginations: feete that be ſwift in running to do miſchiefe: a falſe witneſſe that bringeth vp lies: and ſuch a one, as ſoweth diſcord emongeſt brothers. Prou. 6,

Diſſembling lippes kepe hatred ſecretly: euill will ſtirreth vp ſtrife: but loue couereth the multitude of ſinnes. Prou. 10

The patient abidinge of the innocent ſhall be turned to gladneſſe: and the daies of his trouble are the ſure ſignes of his

Saluation. Ibidem.

The perill that the vngodly are afrayde of, shall come vpon their heads: But the faythfull, and the rightuous shall enherite theyr desires.

He that by violence sheadeth any mans bloud, shalbe a Runnegate to his graue: and his Posteritie shall be confounded with shame.

A man that dealeth faithfully, shalbe filled with blessinges: and he that maketh too much haste to be ritche, shal not be vnguilti.

Like as Hell, and destruction are neuer full: euen so the eyes of the couetuous men can neuer be

be satisfied.

The Seate of the Kinge, that with Justice, and equitie faithfully iudgeth the poore, shall encrease, and stande for euer.

Many men like the Wreade that is gotten with deceipt: But at the last their mouthes shalbe filled with grauell. These three Prouerb. all.

No force is leaft vnprepared against the day of battaile: But the Lorde geueth the victorie.

He that soweth the seedes of malice, shal reape sorrow: and in the haruest of his crueltie shall he perish.

The ende of Equitie, Justice,

Saluation. Ibidem.

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The ende of Equitie, Justice,

patience, & Truthe, is Ritches, Honoure Prosperity, & Health.

Who so geueth rewardes, shall obteine the victory, and triumphe: But he taketh away the Soule of suche as receiue them.

Reioyce not thou at the fall of thine enimies, and lette not thy hart be glad when he stombleth: Least the Lorde, when he seeth it, be angry, and turne his wrath from him, to thee.

He that turneth away his eare from the needie, or from his Neyghbour in necessitie, his Prayer shalbe abominable.

Sowe no euill seedes in the fur=

furrowes of vnrightuousnesse, for the Lucre of any other mans Lordeship, labour not vnto the Kynge for the seate of Honour: so shalt thou go vntouched of anie mis fortune. Ecclesiast. 7.

Who so vniustly challengeth rule to himselfe, shalbe hated of the people. Ecclesiast. 20.

Carrie thy wronges with patient harte, and thinke of no reuenge: the Lorde knoweth how to deliuer the Godly out of anguish, and to reserue the malicious vnto the day of iudgement. Petr. 4.

If our hartes condemne vs not, then haue we truste to Godwarde

warde, and what so euer we aske we receiue of him. Iob. 3

For this purpose appeared the Sonne of God, to lose the paines of Hell, and the workes of the Diuel. Ibidem.

Warres with greate discretiou ought to be taken in hande, for through strengthe of good Counsell, thinges prosper that men deuise. Pro. 24.

When thou goest out to battaile against thine enemies, and seest Horses and Charrets, and people moe then thou, be not afraide of them, for the Lorde thy God is with thee. Deut. 20.

If you go to warre againste your

your enimies that vexe you, yee shal blowe with the Trumpets: & you shall be remembred before the Lorde your God to be saued from your enimies. Num. 10.

The victory of ỹ Battaile stãdeth not in ỹ multitude of ỹ host but the strength and Triumphe commeth from Heauen. Macab. 3

He that hathe cleane handes, and a pure hart, and that hathe not lifted vp his minde to vanitie, nor sworne to deceiue his Neighbourc: he shall receiue the blessing from the Lorde, and victory of his enemies, & righteousnesse from the God of his Saluation. &c. Psalm. 24.

FINIS.

Sententiæ Diuinæ, è Sacris Scripturis, Patribusq; collectæ.

Deus.

DEus est Spiritus, qui adorant eum oportet vt spiritu ac veritate eum adorent.

Alanus de conquestione Naturæ.

Deus est splendor nunquam deficiens, vita indefessa, non motiens, fons

fons ſemper ſcaturiēs, ſeminale vitæ ſeminarium, ſapientiæ principale principium, initiale bonitatis initium.

Auguſt. ſuper illud Pater Noſt.

Deus eſt in ſeipſo ſicut ALPHA, & OMEGA: in Mundo, ſicut Rector & Auctor: in Angelis, ſicut Sapor & Decor: In Eccleſia, ſicut Paterfamilias in Domo: in Anima, ſicut ſponſus in Thalamo: in Iuſtis, ſicut adiutor & protector: in reprobis, ſicut pauor & horror.

Auguſt. ſuper Io. Ser. 29.

Deus

Deus tibi totum est: Si esuris, panis tibi est: si sitis aqua tibi est: si in tenebris es, lumen tibi est: si nudus es, in mortalitate tibi vestis est.

Christus.

Io. 8

Ego sum lux mundi, qui sequitur me, non ambulabit in tenebris, sed habebit lumen vitæ.

Ambro. in quodam ser.

Omnia habemus in Christo, & omnia in nobis Christus. Si à vulnere curari desideras, medicus est: si febribus æstuas, fons est: si graueris iniquitate, Iustitia est: si indiges auxilio, virtus est: Si tenebras fugis, lux est: si Cœlum desideras, via est:

Si cibum

Si cibum quæris alimentum est.

Auguſt. ſuper Mat. 155.

Ego ſum via, veritas, & vita, tanquã diceret, qua vis ire, ego ſum via, quo vis ire, ego ſum veritas: vbi vis permanere, ego vita.

Auguſt. ſuper Ioa.

Ambulare vis, ego ſum via: falli non vis, ego ſum veritas: mori non vis, ego ſum vita.

Homo.

Iob. 14

Homo natus de Muliere, breui viuens tempore, repletur multis miſerijs, qui quaſi flos egreditur, & conteritur & fugit velut vmbra: & nun-

nunquam in eodē ſtatu permanet.

Barnardus.

Video hominem prius quatuor virtutibus amictum, quid huic deerat, quem Miſericordia cuſtodiebat veritas docebat, Iuſtitia regebat, Pax fouebat.

Ariſtoteles interogatus, quidnam eſſet homo? reſpondit, imbecillitatis Exemplum, temporis Spolium, Fortunæ Luſus, inconſtantiæ Imago reliquum vero, pituita & bilis.

Barnar. de conſider. vtiſit. humanæ.

Septem ſunt de eſſentia hominis, quæ ſi Homo conſideraret, in æternum

æternum non peccaret. Sci licet materia vilis, operatio turpis, exitus flebilis, ſtatus inſtabilis, mors triſtabilis, diſſolutio miſerabilis, damnatio deteſtabilis, & conſideratio gloriæ ineffabilis.

Peccatum.

Io. 1. Cap. 1.

Si dixerimus peccatum non habemus, ipſi nos ſeducimus, & veritas in nobis non eſt.

Hieron. liber. 1. ſuper Amos.

Primum peccatum eſt cogitaſſe quæ mala ſunt. Secundum cogi-

tationibus acquieuiſſe peruerſis. Tertium, quod mente decreueris, opere compleuiſſe. Quartum, poſt peccatum non facere pœnitentiam, & in ſuo complacere ſibi delicto.

Caſſ. ſuper Pſal. pro eo vt me diligerent detrahebant.

Tribus modis omne peccatum contrahitur. primus gradus delictorum eſt: non reddere bona pro bonis. Secundus, reddere mala pro malis. Tertius eſt tribuere mala pro bonis: contra hæc ſunt tria laudabilia. Primum impendere bona pro bonis. Secundum, malum pro malo

malo non reddere. Tertium perfectiſsimum virtutis genus eſt, bonum pro malo tribuere.

Pœnitentia.

Luc. 5.

Non veni vocare Iuſtos, ſed Peccatores ad pœnitentiam.

Luc. 15.

Dico vobis, quod ita gaudium erit in Cœlo ſuper vno peccatore pœnitentiã agente, quàm ſuper nonaginta nouem iuſtis qui non indigent pœnitentia.

Auguſt. lib. de Pœnitentia.

Pœnitentia languores ſanat, Leproſos curat, & mortuos ſuſcitat, ſanitatem auget, gratiam conſeruat, claudis greſſum, aridis copiã, cœcis reſtituit viſum, vitia fugat, virtutes exornat, mentem munit ac roborat.

Conuerſio.

Ezech. 33.

In quacunque hora ingemerit peccator ſaluus erit.

Ambro.

Si aurum tibi offeram, non mihi dicis cras veniam, ſed iam exigis, nemo differt, nemo excuſat, redemptio ani-

animæ promittitur, & nemo festinat.

Augustin.

In Inferno erit pœnitentia, sed sera, ergo infructuosa: Vis vt sit fructuosa, non sit sera: Hodie te corrige, qui viuus es: nam qui Iudex tuus futurus est, ipse hodie tuus aduocatus est.

Oratio.

Mat. 26.

Vigilate & orate, ne intretis in tentationem.

Io. 6.

Si quid petieritis patrem in no-

mine meo dabit vobis

Gregor. in moralibus.

Ille Deo veram orationem exhibet qui ſemetipſum cognoſcit, quia Puluis ſit, humiliter videt, qui nihil ſibi Virtutis tribuit, qui bona quæ agit, eſſe de miſericordia conditoris agnoſcit.

Iſidor. de Sum. Bon. Lib. 3, ca. 8

Oratio Cordis eſt, non Labiorum, neque verba deprecantis Deus attẽdit, ſed orantis cor aſpicit: Melius eſt cum ſilentio orare Corde ſine ſono vocis, quàm ſolis verbis, ſine Intuitu mentis.

Caſ-

Cassiod.

Oratio, est Consolatio flentium: Cura dolentium: sanitas ægrotorum. Hæc Animæ remedium: hæc Miseriarum omnium, cognoscitur esse Suffragium: nam qui tali munere priuatur, ab omni benificio Consolationis excluditur.

Ieiunium.

Tobias. 12

Bona est Oratio cum Ieiunio, & Eleemosyna, magis quàm thesauros Aurire condere: quoneã Eleemosyna à morte liberat: & ipsa est quæ purga Peccata, & facit inuenire vitam æternum.

Origen

Origen. super Leuit, Hom. 10

Vis tibi vt oſtendam quale te oportet ieiunare Ieiunium? Ieiuna ab omni Peccato: nullum Cibum ſumas Malitiæ: nullus Epulas Voluptatis: nullo Vino Luxuriæ concaleſcas: Ieiuna à Prauitatibus: abſtine à malis Actibus: contine à malis Sermonibus, imò à cogitationibus peſſimis: noli contingere Panes furtiuos peruerſæ Doctrinæ: non concupiſces fallaces Philoſophiæ Cibos, qui te Authoritate ſeducant. Tale Ieiunium Deo placet.

Auguſt. in Ser. de Ieiunio.

Ieiunium

Ieiunium purgat Mentem, ſubleuat ſenſum, Carnem ſpiritui ſubijcit: Cor facit contritum, & humiliatum: Concupiſcentiæ nebulas diſperdit: Libidinum ardores extinguit: Caſtitatis verò Lumen accendit.

Eleemoſyna.

Prouerb. 2.

Qui obturant aurem ſuam ad clamorem Pauperis, & ipſe clamabit, & non exaudietur.

Petr. Rau. in quodam Ser.

Manus Pauperis, eſt Gazophylatium Chriſti, & quicquid Pauper accepit

accepit, Christus acceptat. Da ergo pauperi Terram, vt accipias Regnum: da Micam, vt accipias totum: da pauperi, vt detur tibi. Omnia quicquid pauperi dederis, tu habebis: quod pauperi non dederis, habebit alter.

Ioan. Chrysost. super Mat. Serm. 9

Eleemosyna amica Dei consistit, & semper ei propinqua est pro quibuscunq; voluerit, facilè munus gratiæ impetrat: vincula peccatorum dissoluit: fugat Tenebras; extinguit Ignem Huic cum multa fiducia portæ Cœli aperiuntur.

Augustt.

Elee-

Eleemosyna mundat peccata,& ipsa interpellat pro nobis ad Dominum,quia quicquid pauperibus dederimus, ipsum intigrè possidebimus.

Charitas.

Paul.ad Colloſ, ca.3

Super omnia autem hæc Charitatem habete, quod est vinclum perfectionis.

Auguſt de Doctrina Christiana.

Sola Charitas est quæ vincit omnia,& sine qua, nihil valent omnia: quæ,vbicunq; fuerit,trahit ad se omnia. Scientia si sola sit, inflat quia

vero

verò Charitas edificat, Scientia non permittit inflari.

Gregor in Pastor

Nihil perfectius Deo, virtute Dilectionis. Nihil desiderabilius Diabolo, extinctione Charitatis.

Augustad Martianum

Dilectio est pacis vnda, Ros gratiæ, Charitatis Imber, Semen Concordiæ, affectus Gentium, amoris Fructus, & ad summum, Dilectio Deus est.

Vbi Charitas non est, non potest esse Iustitia: Dilectio enim proximi malum non operatur.

Iustitia.

Pro-

Prouer. 10

Benedictio Domini ſuper Caput Iuſti: Os autem impiorum operit: Iniquitatem, Memoriam Iuſti cum laudibus & nomen Impiorum ſubuertet.

Prouerb. 21

Facere Iuſtitiam, & Iudicium magis eſt apud Deum, quàm immolare Hoſtias.

Gregorius

Iuſtitia omnium virtutum Princeps, tuta, & fida comes humanæ vitæ, ea enim Imperia, Regna, Populi, Ciuitates reguntur: quæ ſi à medio tollatur, nec conſtare: poſſet hominum Societas.

Calſi-

Cassiod. super illud Psal. & operatur Iust.

Iustitia non nouit patrem, non nouit Matrem, Veritatẽ nouit, personam non accipit. Deum imitatur.

Ambros. de Offic.

Bonus circuitus est, si Iustitia quærit? Prudentia inuenit: Fortitudo vendicat: Temperantia possidet: vt Iustitia sit in affectu, prudentia in intellectu, fortitudo in effectu temperantia in vsu.

Menander

Vir iustus est, non qui non iniuria afficit, sed qui iniuria afficere potens non vult. Bu=

Budæus.

In iustitia administranda secundum merita causæ non sanguinis Gradum, Affinitatem, Nobilitatemq;.

Lex.

Esaias. 10

Væ qui condunt Leges iniquas, & scribentes in Iustitiam: Scripserunt vt opprimerent Pauperes in iudicio.

Paul. ad Colloss. 3

Lex est vinculum perfectionis.

Marcus Tullius.

Lex vinculum Ciuitatis est: Libertatis

bertatis fundamētū: Fons æquitatis: Mens, Animus Consilium, vt corpora nostra sine mente. Sic Ciuitas sine Lege, suis partibus ac Neruis, Sanguine, & Membris vti non potest.

Cicero. 2. de Legibus.

Legis virtus, est imperare, vetare, permittere, punire, persuadere aliquid, non omnia vi, ac minis cogere.

Cassiod.

Iura publica certissima sunt humanæ vitæ solatia, Infirmiorum auxilia, & Potentium frena: vndè & Securitas venit, & Conscientia proficit.

Iudex

Iudex.

Exod. 23.

Non declinabis in Iuditium Pauperis: Infantem, & iuſtum non occides, nec acipies munera, quæ excœcant etiam Prudentes, & ſubuertunt verba Iuſtorum.

Leuitic. 19

Non facies quod iniquum eſt, neque iniuſtè iudicat: non conſideres perſonam Pauperis, nec honores vultum Potentis. Iuſtè indica Proximo tuo.

Gregor. in Moral.

Iudicare dignè de ſubditis nequiunt, qui in ſubditorum cauſis

non Merita, ſed odium vel gratiam ſequuntur.

Iſidor. de ſum Bon. Ca. 58. Li. 3

Quatuor modis humanum peruertiur Iudicium, Timore, Cupiditate, Odio, Amore: Timore, dum metu Poteſtatis alicuius veritatẽ loqui bueſcimus: Cupiditate, cum premio Muneris alicuius corrũpimur: Odio, cum contra quemlibet aduerſarium molimur: Amore, dum Amico, vel propinquis placere contendimus.

Innocentius de miſeria Homi. 6.

Iudices

Iudices mali non attendunt merita cauſarum, ſed pecuniarum merita: non Iura, ſed Munera: non iuſtitiam, ſed pecuniam: non quod ratio dictat, ſed quod voluntas affectat: non quod Lex ſentit, ſed quod mens cupit: non inclinant ad iuſtitiam animum, ſed iuſtitiam declinant ab animo: non vt quod licet hoc libeat, ſed vt liceat quod libet.

Iſidor. de Sum. Bono. Lib. 2

Grauius lacerantur pauperes à prauis iudicibus, quàm à cruentiſſimis hoſtibus.

Caſsiodor.

Si iudicas, cognoſce: ſi regnas, iube. Qui iuſtificat impium, & condemnat iuſtum, vterq; abominabilis apud Deum.

Acceptio Perſonarum.

Deuter. 11.

Nulla erit diſtantia perſonarum, ita peruum audies vt magnum.

Hier. ſuper Amos.

Quicunque conſanguinitate, aut amicitia, vel è conuerſo, hoſtili odio, vel inimicitijs in iudicando ducitur, peruertit iudicium Dei Chriſti, qui eſt iuſtitia.

Hiero

Hiero. in Epist.

Alienum te à personis omnium redde iudicio: ac propter Iniustitiam in iudicio Pauperem ne defendas, nec propter gratiam Diuiti indecenter assistas: aut si non potes facere, cognitionem respue causarum.

Iudices iniqui errant à veritate sententiæ, dum intendunt qualitatem personæ, & exulcerant sæpè iustos, dum improbè defundunt iniquos.

Isidor. Lib. 4 de Summo Bon.

Dives cito muneribus corrum-

pit iudicium, pauper dum non habet, quid offerat, non ſolum audiri contemnitur, ſed etiam contra veritatem opprimitur.

Innocen. Lib. 4 de Huma. Conditionis.

Pauperum cauſam cum mora negligitis, Diuitum cauſam cum inſtantia promouetis. In illis rigorem oſtenditis, in iſtis ex manſuetudine diſpenſatis: illos cum difficultate reſpicitis, iſtos cum facinore tractatis, illos negligenter auditis, iſtos aſcultatis ſubtiliter.

Adulatio.

Eccleſiaſt. 28.

Lin-

Sententiæ Diuinæ

Lingua duplex multos commouit, eoſque ex ali in aliam gentem tranſtulit, Ciuitates muratas Principium deſtruxit, & Domos magnatum effodit. Lingua duplex ſtrenuas profligauit Mulieres, ſuisque laboribus defraudauit. Qui attentè audit eam, tranquilitatem non inueniet, nec quietam vitam.

Hieronym.

Adulatores ſunt Hoſtes & ſcintillæ Diaboli.

Eccleſi. 18.

Eſt qui nequiter ſe humiliat, interiora eius plena ſunt dolo.

Alanus de Complauſt.

Naturæ.

Adulatores à voluntate vultum ab animo verbum, à mente linguam, ab intellectu loquelam amplo dissensionis interuallo diffibulant, plerumque enim exterius plausibiliter applaudendo collaudant quos interius contradictoria derisione defraudant, foris vultu applaudant virginæo, intus Scorpionis pungunt aculeo, foris adulationis mellicos compluunt imbres, intus detractionis euomunt tempestates.

Ambitio.

Regum. 14.

Contentus esto Gloria, & sede in Domo tua.

Eccle. 7.

Principatum à Domino ne petas, nec à Rege ſedem Magnificam.

Gallat. 6:

Non aſſiciamur inanis gloriæ cupidi inuicem prouocantes, inuicem inuidentes.

Auguſt. ſuper Pſal.

Quoties hominibus præeſſe deſidero: Toties deo meo præire contendo.

Auguſt:

Diabolus ruit, quia elegit potius præeſſe quam ſubeſſe.

Innocen. de Vtilit. conditionis Humanæ.

Am-

Ambitioſus ſemper eſt pauidus, ſemper attentus, ne dicat, quod diſiderat, humilitatem ſimulat, honeſtatem, mentitur, affabilitatem exhibet, Benignitatem oſtendit, ſubſequitur & obſequitur : cunctos honorat, vniuerſis inclinatur, frequẽtat curias, viſitat optimates, aſſurgit & amplexatur, applaudit & adulatur, vnde nouit illud Poëticum. Et ſi nullus erit puluer tamen excute nullum.

Ibidem.

Ambitioſus ſtatem vt eſt ad honorem promotus, in ſuperbiam extollitur, iactantia effrænatur, non curat prodeſſe, ſed præeſſe gloriatur,

tur, præsumit se meliorem, quia cernit se superiorem, priores dedignatur Amicos, notos ignorat, externos comitatur, contemnit antiquos, vultum auertit, Ceruicem erigit, fastum ostendit, grandia loquitur, sublimia meditatur, subesse non patitur, præesse molitur, subditis oneroſus, ommbus infectus, præceps, molestus, arrogans, grauis, & importunus.

Superbia.

Eccleſi. 10.

Initium Superbiæ hominis apostatare à Deo.

Caſ. ſuper Pſal. 18.

Super-

Superbia de Angelo Diabolum fecit,& homini mortem intulit, & conceſſa beatitudine vacuauit, omnium malorum mater, ſcælerum fons,vena nequitiæ.

Hugo.

Quatuor ſunt, quæ elationis Currum trahunt, amor dominandi, amor propriæ laudis, contemptus & inobedientia rota vero ſunt, iactantia mentis & arrogantia,verboſitaſque leuitas. Auriga in hoc Curru eſt, ſpiritus ſuperbiæ amatores Mundi ſunt, qui feruntur in hoc Curru infrænes ſunt equi, volubiles Rotæ auriga peruerſus, & qui portatur,infirmus.

Cassi. in Epist. Humanæ Con.

Omnis ferè vitiosus diliget sibi similem solus superbus odit elatum vnde inter Superbos semper sunt iurgia.

Euripides.

Quum videris in sublime quempiam elatum, splendidis glorientem opibus, ac genere supersilióque supra sortem suam fastuosum, illius celerum diuinitùs exspecta breui vindictam.

Nesis superbus Sapientia: neque fortitudine: neque diuitijs, vnus Deus est sapiens, potens & Beatus.

Auaritia.

Luc. 12.

Cauete & videte ab omni Auaritia, quia non inabundantia cuiuſquam vita eius eſt, exijs qui poſſidet.

Auguſt. de verbo Domini.

Rapit ſemper Auarus & nunquam ſatiatur: non Deum timet: nec Hominem reueretur: nec patri parcit: nec Matrem cognoſcit: nec Fratri obtemperat: nec amico Fidem ſeruat: viduam opprimit: pupillum inuadit: liberos in ſeruitium reuocat: Teſtimonium falſum profert, res Mortui occupantur: quare

re & qui faciunt non moriuntur? Quæ est illa animarum insaniá? amittere Vitam: appellare Mortem: acquirere Aurum: & perdere Cœlum.

Barnard. super Canti. Ser. 38.

Auaritia rotis vehitur quatuor vitiorum: quæ sunt, pusillanimitas, inhumanitas, contemptus dei mortis obliuio. Porro iumenta trahentia, tenacitas, repacitas, & hic vnus auriga ambobus præsidet: Ardor habendi, hic auriga ad vrgendum trahentia flagellis vtitur acerimis, libidinæ acquirendi, & metu amittendi

tendi: hæc sola Auaritia, quia conducere plures non patitur, vno contenta est seruitore.

Hugo. Lib. 2. de Claustro animæ.

Duo sunt quæ illicitè solent acquirere. Scilicet, Superbia & cupiditas: & duo quæ malè fruuntur acquisitis, Gula, & Luxuria: duo sunt qui malè possidere volunt: Scilicet prodigus, & Auarus, vnus vt congreget, alter vt dissipet, & duo quæ possessa defendunt: Scilicet, Intemperantia, & prudentia Mundi Superbia à Diabolo clausit Cœlum. Gula primo parenti abstulit Paradisum, Auaritia Diuiti aperuit Infernum,

Item

Intemperantia verò adhuc corrumpit Mundum.

Hiero. in quodam Ser.

Cum cætera vitia senescente homine, senescant: sola Auaritia iuuenescit.

Ibidem.

Nihil aliud est auarus, quàm bursa principum, cellarium latronum rixa parentum, sibilus hominum.

Cupiditas.

Paul. ad Timo 1. ca. 6.

Fons Perditionis est Cupiditas, quam quidam appetentes erraue-runt à Fide, & inseruerunt se doloribus multis.

Petr. Rau. in Ser.

Omnium malorum radix est Cupiditas, Transgressionis Mater, Magistra nocendi, primi Pilarij Iniquitatis, Auriga malitiæ, Sicaria virtutum, Seditionis origo, Fouea Scandalorum.

Innocen:

Tria maximè solent homines affectare, Opes, voluptates, Honores: de Opibus, praua: de voluptatibus turpia: de Honoribus, vacua procedunt. Nam opes generant Cupiditatem, & Auaritiam: Voluptates pariunt Gulam & Luxuriam: Honores nutriunt Superbiam, & Iactantiam.

Inno-

Innocen. de Vtilitate Conditionis Humanæ.

Radix nequitiæ est Cupiditas hæc Sacrilegia committit & furta, Rapinas exercet & Prædas, Bella gerit & Homicidia, Simoniacè vendit, & emit, iniquè petit & recipit, iniustè negotiatur & fœneratur, instat dolisq; , imminet fraudibus dissoluit Peccatum, & violat Iuramentum, corrũpit testimonium, & peruertit Iudicium.

Ira.

Prouerb. 15.

Sicut fremitus Leonis, ita & regis Ira; & sicut Ros super herbam,

ita & Hilaritas eius.

Eccle. 25.

Non est Caput nequius super caput Colubri, ita non est Ira, Ira inimici perniciotior.

Gregor. Lib. 5. Moral.

Per Iram Iustitia relinquitur, quia dum perturbatta mens, Iudicium sine ratione exasperat, omne quod furor suggerit, rectum putat: per Iram, gratia, vitæ socialis amittitur, quia qui se ex humana ratione non temperat: necesse est, vt bestialiter viuat: Per Iram mansuetudo amittitur: per Iram concordia rumpitur: per Iram Lux veritatis amittitur, quia menti Iracundia confusionis

nis tenèbras incutit: Huic Deus ra=dium ſuæ cognitionis abſcondit.

Gregor. 26. Moral.

Si is qui corrigere nititur, Ira ſu-peratur: opprimit antequam cor=rigat: nam dum plus quam debet, accenditur: ſub iuſtæ vltionis ob-tentu ad immanitatem crudelitatis effrænatur.

Caſſ. Pſal. Iraſcimini.

Vbi eſt feruida vindicta, non eſt temperata Iuſtitia.

Gregor.

Quoties Ira animum inuadit, mentem edoma, vince teipſum, dif=fer tempus furoris, quum tranquilla mens fuerit, fac quod placet.

Euripides. in Aeolo.

Quisquis Iræ preceps indulget, in malam finem eruit.

Inuidia.

Ia. 3.

Vbi zelus & Inuidia, ibi Inconstantia & omne opus prauum.

Isidor. in Syno.

Inuidia cuncta bona deuorat ardore pestifero : Inuidia animæ Tinea sensum comedit. Pectus vrit, mentẽ affligat, Cor huminis, quasi quædam pestis depascit.

Sen. in Epist.

Venenum quod Serpentes in alienam perniciem effundunt, siue sua con-

continent,non ita vitium Inuidiæ continetur : nam inuidus torquet & macerat, bona odit & extenuat, Iniurias verò delatat & auget.

Auguſt.ſuper Iohan.

Tolle Inuidiam, & tuum eſt quod habeo: tollam inuidiam, & meum eſt,quod habes.

Valerius Max. li.4.de Amicitia.

Nulla tem modeſta fœlicitas, quæ malignitatis dentes vitare posſit.

Phocylides.

Ne inuideas bona ſocijs,ne maculam contrahas: ſine Inuidia cœleſtes

lestes etiam inter se sunt: non inuidet Luna multò prestantioribus Solis Radijs: non Tellus Cœlestibus altitudinibus, cùm subiter ipsa sit: non flumina, Pelagis, sed semper concordiam habent.

Malitia.

Reg. 1. ca. 22.

Si perseueraueritis in Malitia, & vos, & Rex vester pariter peribitis.

Bernard super Cant.

Habet Malitia Currum suum Rotis quatuor consistentem: Sæuitia, Impatientia, Audacia, Impudentia: valdè enim velox est Currus iste ad effundendum Sanguinem, qui nec

nec Innocentia ſiſtitur, nec Patientia retardatur, nec Timore frænatur, nec Pudore inhibetur: Trahitur autem duobus pernicibus Equis, & ad omnem perniciem paratiſſimis, terræna Potentia, & Seculi Pompa. Porrò præſident his duobus Equis, Auriga duo, Timor, & Liuor: Timor quidem Pompam: Liuor, potentiam agit.

Gregor. Lib. 12. Moral.

Mens praua ſemper in laboribus eſt, quia aut molitur mala, quæ inferat, vel metuit, ne ſibi ab alijs inferantur, & quicquid contra proximos cogitat, hoc contra ſe cogitari à Proximis formidat.

Sene

Sene. in Epist.

Malitia ipsa maximam partem veneni sui bibit, at venenum quod serpentes in alienam perniciem perferunt, siue sua continent, non est huic simile hoc habentibus pessimum est.

Idem in Prouer.

Malefacere qui vult, nusquam non inuenit causam: maleuolus semper sua natura nititur.

Calumnia.

Malachi. 3.

Accedam ad vos in Iudicio, & ero Testis velox Maledicis, & Periuris, & qui calumniantur mercedem

Mer-

Mercenarij.

Herodot. Lib. 4.

Calumnia res eſt graniſſima: in qua duo ſunt qui Iniuriam faciunt, vnus qui afficitur: Calumniator enim Iniuriam facit, non preſentem accuſans, & ſimiliter, qui Accuſanti fidem habet antequã verè rem cognoſcit: Qui autem abeſt, Iniuriam patitur, tum ab illo Calumniatore, tum ab eo, qui ipſum aures Calumnianti præbens, pro malo reputat.

Theocrit. in Fpiſt.

Ea eſt Calũniatoris natura, in crimen vocare omnia: probare verò nihil.

Lo-

Loquacitas.

Prima. Petri. 3.

Qui enim vult vitam diligere, & videre dies bonos coerceat Linguam ſuam à malis, & Labia ſua, ne loquatur dolum.

Eccle. 42.

Non duplices ſermonem audi-tus de reuelatione ſermonis abſconditi, & eris verè ſine confuſione, & inuenies gratiam apud omnes homines.

Bernard. in quodam Serm.

Lenis quidem Sermo, quia leniter

ter volat: ſed grauiter vulnerat: leniter tranſit, ſed grauiter vrit: leniter penitrat amicum, ſed non leniter exit: leniter profert, ſed non leniter reuocatur: facilè volat, ideò Charitatem facile violat.

Gregor. Lib. 8. Moral.

Lingua ſub magna moderaminis liberatione ſeruanda eſt, non inſolubiliter obliganda, ne aut laxata in vitium defluat, aut reſtricta etiam ab vtilitate torpeſcat.

Hugo Lib. 2. de Anima.

Lingua labitur, vt Anguilla penetrat vt Sagitta: tollit Amicos: multiplicat Inimicos: mouet Rixas: ſeminat Diſcordias: vno ictu multos percutit

percutit, & interficit: blanda est, & subdola, & parata ad exhaurienda bona,& miscenda mala. Qui custodit Linguam suam,custodit Animam,quoniã Mors,& Vita in potestate Linguæ est.

Taciturnitas.

Iacob.in Epist.cap.1.

Sit omnis homo velox ad audiendum: tardus ad loquendum, & tardus ad iram.

Ambros.Lib.1.de Offic.

Silendi patientia, oportunitas loquendi, & contemptus Diuitiarum,sunt maxima fundamenta virtutum.

Pro=

Prouerb. ca. 25.

Sicut Vrbs patens, & absq; murorum ambitu, ita vir, qui non potest in loquendo cohibere Spiritum suum.

Hieron. in quodam Epist.

Diu considera quid loquendum sit, & adhuc tacens prouide, ne quid dixisse pœniteat, sapiens vt loquatur, multa prius considerat, quid, aut cui, loco vel tempore dicat.

Humilitas.

Luc. 1

Deposuit potentes de Sede, & exaltauit Humiles.

Quanto maior es, eò te geras sub-

ſubmiſſius,& gratiam apud Dominum reperies: multi quidem altitudine fortunæ, gloriæque excellunt,ſed manſuetis reuelantur Archana. Quoniam potentia Dòmini magna eſt, & ab Humilibus gloriam conſequitur.

Pet.1.Cap.5 Luc.7.& 8.

Dominus Superbis reſiſtit,Humilibus dat gratiam. Et omnes qui ſe exaltat,humiliabitur: & qui ſe humiliat,exaltabitur.

Bernard.ſuper Cantica Serm.45.

Scio neminem abſque ſui cognitione ſaluari, de qua nimirum, mater ſalutis, Humilitas oritur, &

timor

timor Domini, qui & ipſe ſicut initium Sapientiæ, ita & ſalutis eſt.

Bernard. ſuper Miſſ. eſt.

Non magnum eſt eſſe humilem in abiectione magna, prorſus & rara virtus, Humilitas honorata.

Valerius in quodam Sermone.

Humilitas in paupere grata eſt, in Diuite, glorioſa: Humilitas inter inimicos, blanda: Superbia inter amicos, ingrata: blanda eſt & officioſæ ſemper Humilitas, in amicitijs, grata, in contumelijs otioſa, non extollitur proſperis, non mutatur aduerſis, non extorquet ſeruitium non requirit voces Adulantium, niſi

quam se laudatione nouit indignum.

Beanard. in Epist.

Fode in te fundamentum Humilitatis, & peruenies ad fastigium Charitatis: vis capere celsitudinem Dei? cape prius humilitatē Christi: sola est virtus humanitatis, reparatio læsæ Charitatis.

Amor Proximi.

Iohan. Apost. Epist. 1. Cap. 3

Qui diligit fratrem suum, in lumine manet, & scandelum in eo non est, qui autem odit fratrem suum, in tenebris est, & in tenebris ambulat, & nescit quo eat, quia tenebræ obcœcaue-

cœcauerunt oculis eius.

Gregor. Lib. Moral. 4.

Duo ſunt præcepta Charitatis Dei: videlicet, & Amor Proximi: per amorem Dei, gignitur amor Proximi, & per amorem Proximi, Dei amor nutritur: Nam qui amare Deum negligit, perfectè diligere Proximum neſcit. Et tunc plenius in Dei dilectione proficimus, ſi in dilectionis gremio Proximi charitatem colligamus.

Baſil. in Hepam.

Theſaurus indeficiens, eſt amor Diuinus: quem, qui habet, diues eſt: quo, quicumque caret, pauper eſt.

Auguſt.

Vbi Charitas non est, non potest esse Iustitia, dilectio enim proximi, malum non operatur.

Amicitia.

Prouerb 12. & 17.

Qui negligit damnum propter Amicum, iustus est. Omni tempore diligit qui Amicus est, & frater in Angustijs comprobatur.

Ambr. Officior. Lib. 3.

Pietatis custos, Amicitia est, & equalitatis magistra: vt superior inferiori, & equalem se exhibiat, & inferior superiori.

Ambrosius ibidem.

Solatium huius vitæ est, vt habeas

beas cui pectus tuum, aperias, cui Arcana communices, cui secreta tui pectoris committas, vt colloces tibi fidelem virum, qui in prosperis gratuletur tibi, in tristibus compatiatur, in persecutionibus adhortetur: facilis vox & communis tuus sum totus, sed pautior est affectus.

Ecclesiast. 27

Qui denudat arcana Amici, fidem perdit, & non inueniet Amicum ad animum suum.

Ecclesiast. 12

Fidem posside cum Amico in paupertate illius, vt in bonis illius lætaris. In tempore tribulationis illius permane illi fidelis vt in Hæ-

riditate illius cohæres fis.

Iob.6.

Qui tollit ab Amico misericordiam, timorem Domini derelinquit.

Ecclesiast. 6.

Amicus fidelis medicamentum Vitæ,& Immortalitatis & qui metuunt Dominum,inuenient illum.

Fides siue Fidelitas.

Iohan.22.

Qui crediderit in me, etiam si mortuus fuerit, viuet, & omnis qui viuit,& credit in me, non morietur in

in æternum.

Marc.9.

Si potes credere,omnia possibilia credenti.

Ambr.Lib.de Cain & Abel.

Fides radix omnium virtutum, & quod super hoc fundamentum ædificaueris,hoc solũ ad operis tui, fructus & virtutis proficit mercedem.

August. de verbis Domini.

Nullæ maiores Diuitiæ, nulli Thesauri,nulli Honores,nulla huius mundi maior est substantia, quàm

est Fides Catholica, quæ peccatores, homines saluat, Cœcos illuminat, Infirmos curat, Cathecuminos baptizat, Fideles iustificat, penitentes reparat, Iustos augmentat, Martires coronat, Virgines, & Viduas, & Coniugales casto pudore conseruat, Clericos ordinat, sacerdotes consecrat, in hæreditate æterna cum Sanctis Angelis collocat.

Ambr. Lib, 1. Officiorum.

Liquet in bello fidem, & iustitiam obseruari oportere, fundamentum enim Iustitiæ est Fides.

Augustin. de Fide ad Petrum.

Hoc

Hoc eſt humanæ ſalutis initium ſine hoc nemo ad filiorum Dei numerũ poteſt pertingere vel peruenire, ſine hoc omnis labor hominis vacuus eſt.

Conſcientia.

2. Corinth. 1.

Gloria noſtra hæc eſt, teſtimonium Conſcientiæ noſtræ, quod in ſimplicitate cordis, & ſinceritate Dei & non in ſapientia Carnali, ſed in gratia Dei conuerſati ſumus in hoc mundo.

Hugo. Lib. de Anima Cap. 9.

Con=

Conſcientia bona, titulus eſt Religionis, Templum Salamonis, Ager Benedictionis, Hortus Delitiarum, Aureum Declinatorium, Gaudium Angelorum, Arca Fœderis, Theſaurus Regis, Aula Dei, Habitaculum Spiritus Sancti, Liber ſignatus, & claſus, & in die Iudicij aperiendus.

Bernardus in Libro de Conſcientia.

Bona Conſcientia quotidiè vireſcit, laboribus non affligitur, denique afficit gaudio viuentem conſolatur morientem, æternumque durat.

Miſc-

Miſericordia.

Luc,6.

Eſtote Miſericordes: ſicut & pater veſter Miſericors eſt.

Prouerb. 2.

Miſericordia & veritas cuſtodiunt Regem,& roboratur clementia Thronus eius.

Chryſoſt.ſuper Matheum.

Miſericordia eſt Salutis præſiduum,Fidei ornamentum, Propitiatio peccatorum: hæc eſt quæ iuſtos probat, Sanctos roborat, Dei Cultores oſtentat.

Miſe=

Misericordiæ virtus tanta est, vt sine illa, cœteræ, et si sint, prodesse non possunt.

Quamuis enim aliquis Fidelis sit & castus, & sobrius, & alijs maioribus ornatus insignibus, si Misericors tamen non est, Misericordiam non meretur.

Augustin. de Seruo. Domini.

Beati illi qui subueniunt miseris quoniam eis rependitur, vt per Misericordiam Domini de miseria liberentur. Nam id ipsum videtur iustum, vt qui à potentiore adiuuari vult, adiuuet inferiorem, in quo est ipse potentior.

Cassi. in Epist.

Be-

Benigni Principis est, ad clemē-tiæ commodum transilire termi-nos Aequitatum, quando sola est Misericordia: Cui omnes virtutes honorabiliter cedere non recusant.

Veritas.

Psal. 116.

Veritas magna est, & fortior præ omnibus. Omnis terra Veritatem inuocat: Veritas Domini manet in æternum.

Eccle.

Non contradicas verbo Veritatis vllo modo, & de Mendatio Ineruditionis tuæ confundere.

Ber-

Bernard.in Serm.

Veritas ſola liberat, ſola ſaluat, ſola lauat.

Bernard.de Gra. Humana.

Cum ſint tres gradus, ſeu ſtatus Veritatis, ad Primum aſcendimus per laborem Humilitatis: ad ſecundum per affectum Compaſſionis: In primo Veritas reperietur ſeuera: In ſecundo, Pia: In Tertio, Pura. Ad Primum ratio ducit, qua nos diſcutimus: ad ſecundum affectus producit, quo alijs miſeremur ad Tertium puritas rapit, qua ad inuiſibilia ſubleuamur.

Chriſt,

Christ, de Laudibus Pau. Hom. 3.

Talis est condito Falsitatis, vel Erroris, vt etiam nullo sibi adsistente consenescat, ac defluat. Talis autem è diuerso Veritatis status, vt etiam multis impugnantibus suscitetur, & crescat.

Seneca. in Epist.

Magna est Veritas, quæ contra omnium Ingenia, Caliditatem, Solertiam, & contra fictas hominum Insidias facilè se per seipsum defendit.

Castitas.

Timoth. 5. & Sapien. 4.

Te=

Teipsum Castum custodi. O quàm pulchra est Casta Generatio cum Claritate. Immortalis est enim Gloria illius: quoniam & apud Deum nota est, & apud homines.

Corinth. 7.

Qui Matrimonio iungit, Virginem suam benè facit: & qui non iungit melius facit.

Cypri. de. xii. Abusionibus.

Castitas est ornamentum Nobilium Exaltatio Humilium, Nobilitas Ignobilium pulchritudo Vilium, Solamen Merentium, Augmentum omnis pulchritudinis, Decus Religionis, Minoratum Criminum

quàm Angelorum. Angeli enim ſine Carne viuunt: Virgines verò in Carne triumphant.

Auguſt.

Virginitas eſt Soror Angelorum Regina Virtutum, Poſſeſſio omnium bonorum.

Virtus.

Iohan. Epiſt, 3 Cap. 1.

Qui benefacit, ex Deo eſt: qui malefacit non videt Deum.

Auguſt. in Epiſt. ad Macedonium.

In hac vita Virtus non est, nisi diligere quod diligendum est: id diligere, prudentia est: nullis inde auerti molestijs Fortitudo: nullis Illecibris temperantia est, nulla Superbia, Iustitia est.

Sene. Epist.

Virtus extollit hominem, & super Astra Mortales collocat.

Sen. in Epist. 75

Virtus, Regna, Vrbes, Prouincias temperat, fert Leges, colit Amicitias. Non minor est si ex altiore fastigio, in priuatũ, ex Regio in humilem subducitur, ex Publico, ex spatioso Rure, in angustus Domos, vel

Angulos coit.

Cicero in Lib. Amicitiæ in Princi.

Virtute ipsa non tam multi prediti esse, quàm videri volunt. Hos delectat assentatio.

Boetius.

Imperante, florenteq; nequitia Virtus non solum Premijs caret, verumetiam Sceleratorum pedibus subiecta calcatur, & in loco Facinorum supplicia luit.

Post Cineres Virtus viuere sola facit: virtus nullius Fortunæ Incõmodis obnoxia.

FINIS.

IMPRIN-
ted at London, in
Fleetstreete, by
VVilliam
Yow.

1571.